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# ✓ THE NAUTILUS ✓

MAGAZINE OF NEW THOUGHT

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JUNE, 1911

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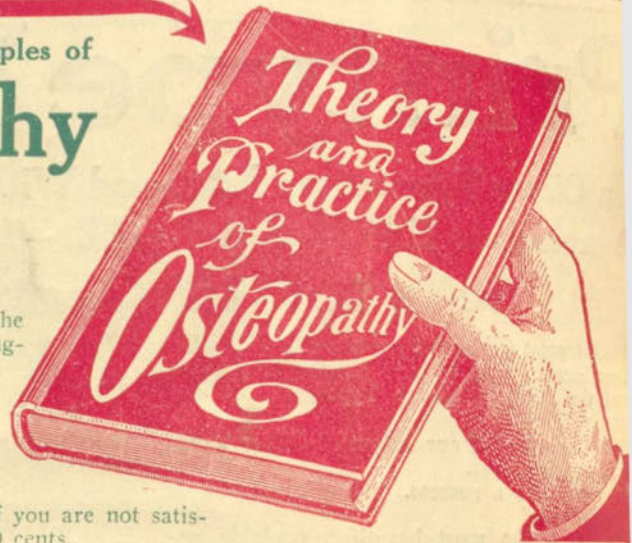


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## NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

- ALLEGHENY, Pa.**—W. L. Peters, The Gospel Light Co., 12 Federal street.  
**BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.  
**BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.  
**BOSTON, Mass.**—Smith and McCance, 38 Bromfield St.  
**BLOOMFIELD, Iowa.**—Mrs. Stella W. Teed, North Madison street.  
**BRIDGEPORT, Conn.**—G. O. Borton, The New Thought Sunshine Club, 1342 Park avenue.  
**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.  
**CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.  
**CAPE TOWN, South Africa.**—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.  
**CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.  
**CHICAGO, Ill.**—The Progress Co., Progress Building, Fendalton.  
**CINCINNATI, Ohio.**—Lotos Library, 701 Mercantile Library Bldg.; Annie McIvor, librarian.  
**DENVER, Col.**—Dr. Alexander J. McI. Tyndall, 526 14th street.  
**DENVER, Col.**—Mrs. Edith Marie Raymond, 302 Twenty-second street.  
**FRESNO, CAL.**—Mrs. L. F. Sanders, 944 O. street.  
**HAMILTON, Ontario, Can.**—Clove & Son, 16 King St., West.  
**HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.  
**HELENA, MONT.**—Mrs. S. J. Rumans, 1051 N. Ewing street.  
**HUDSON, Ind.**—Mrs. M. J. Dole, Box 68, Dole street.  
**HUMBOLDT, Iowa.**—Armetta M. Flowers.  
**JULIAETTA, Idaho.**—S. A. Roe, M. D.  
**KIESTER, Minn.**—Mrs. Emilie Ewald.  
**KALAMAZOO, Mich.**—Home of Truth, 506 So. Rose street. New Thought Library.  
**LONDON, England.**—Higher Thought Center, 10 Cheniston Gardens, W.  
**LONDON, England.**—L. N. Fowler & Co., 7 Imperial avenue, E. C.  
**LONDON, England.**—Power Book Co., 29 Ludgate Hill, E. C.  
**LONG BEACH, Cal.**—Mrs. S. F. Connley, 14 American avenue.  
**LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.  
**LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.  
**LOS ANGELES, Cal.**—Whalen's News Agency, 233 South Spring street.  
**MASSILLON, Ohio.**—Ralph W. Young.  
**MELBOURNE, Australia.**—Miss E. R. Hinge, 178 Little Collins street.  
**MILWAUKEE, Wis.**—Gustave Pinske, 713 State street.  
**NEW YORK CITY.**—The London Book Concern, 366 Fifth avenue (corner of 35th street).  
**NEW YORK CITY.**—Helen Rhodes, University Center and Free Reading Room, 25 Claremont avenue, between 116 Broadway Subway and Riverside Drive.  
**NEW YORK CITY.**—New Thought College Free Reading Room, 110 W. 34th street.  
**NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.  
**NEW YORK CITY.**—Dr. Richard B. Schleusner, 134 West 20th street.  
**OAKLAND, Cal.**—Rest Reading Rooms, 719 14th street.  
**OKLAHOMA CITY, Okla.**—Institute of Human Science, 318 East Seventh street.  
**OMAHA, Neb.**—The Vitapathic Sanatorium, 2319 S. 13th street.  
**OMAHA, Nebr.**—Omaha New Thought Fellowship, Room 3, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.  
**PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N 11th street.  
**PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkinsburg Station, P. O. Box 174.  
**PORTLAND, Ore.**—W. E. Jones, 284 Oak street, Henry Building.  
**PROVIDENCE, R. I.**—Mrs. W. S. Irons, 1524 Westminster street.

- PROVIDENCE, R. I.**—S. C. Dunham, 104 Olney street.  
**RICHMOND, Va.**—M. E. Davison, 1002 E. Clay street.  
**SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.  
**SEATTLE, Wash.**—Raymer's Old Book Store, 1521 First avenue.  
**SHANGHAI, China.**—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 54 North Soochow Road.  
**SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.  
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.  
**ST. PAUL, Minn.**—Ida Willius Goldsmith, 606 Dayton avenue.  
**SAN DIEGO, Cal.**—Loring & Co., 762-766 Fifth street.  
**SAN DIEGO, Cal.**—J. C. Packard, 825-827 Fifth street.  
**SAN FRANCISCO, Cal.**—Olivia Kingsland, 48 Portola street, near Steven and Waller.  
**SAN FRANCISCO, Cal.**—Occult Book Co., 1141 Polk street, near Sutter.  
**SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.  
**SPRING VALLEY, Minn.**—Mrs. Rose Howe, Box 165.  
**TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.  
**TORONTO, Can.**—W. H. Evans, 488 College street.  
**VALPARAISO, CHILE, S. A.**—Georgina Hammeton, Carilla, 271 P. O. B.  
**WASHINGTON, D. C.**—The Washington Therapeutic Societies Circulating Library and Reading Room, Room 617, New Evans Bldg.  
**WASHINGTON, D. C.**—Oriental Esoteric Society, 1443 Q street, N. W.  
**WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 30 Emerson street.  
**WINNIPEG, Man., Can.**—Prof. R. M. Mobius, 494½ Main street, Suite 1.  
**YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.  
**THE AMERICAN NEWS COMPANY.** supplies *The Nautilus* on a returnable basis to all newsdealers who request it.  
**AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.



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Use Call's Anti-Riggs for spongy, tender and bleeding gums. It is a positive cure in the earlier stages of Riggs' Disease and of marked benefit in the latter stages. It is prescribed by dentists throughout the country, and largely used by actresses and professional people, who testify to its worth. Receding gums and loose teeth or sore gums from plate pressure yield quickly to treatment.

Send \$1.00 for 8 oz. bottle or 65c for 4 oz. bottle, express prepaid in U. S. with guarantee of satisfaction or money back. Write for free circular & B. with reliable testimonials. CALL'S ANTI-RIGGS CO., 105 William St., Elmira, N. Y.



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Say you saw it in *The Nautilus*.



## Nautilus News.

By THE EDITORS.

### Summer Psychology.

We have secured from A. A. Lindsay, M. D., a fine psychological study and interpretation of Nathaniel Hawthorne's wonderful piece of literature, "The Great Stone Face." You will find the first half of this study in this issue of *Nautilus*, and the remainder of it will appear in the July number.

In August and September numbers of *Nautilus* will appear two clever short stories by a young minister whose congregation is not averse to hearing New Thought from the pulpit. Next month I will tell you more about these stories.

### Two New Contributors.

For some time we have been negotiating with two of the leading writers of the New Thought. We have practically completed these negotiations and are ready to announce that ANNIE RIX MILITZ and WILLIAM WALKER ATKINSON are to be regular members of our staff of contributors. These two splendid workers need no special introduction to *Nautilus* readers, who will welcome them with hearty Good Will.

We have already published a small but most important book by William Walker Atkinson, "The Message of the New Thought," which you will see announced on another page.

And if nothing unforeseen occurs to postpone it, you will find in the August number the first of a series of articles by him.

In the July or August *Nautilus*, we expect to publish the first of an epoch-making series by Annie Rix Miltz, on "The Renewal of the Body." The subject of the first chapter is "The Body Electric."

### More Good Things.

In July *Nautilus* will appear No. 2 of Helen Rhodes' new series, "Afoot and Awheel in Many Lands." This second article is entitled "From the Grampian Mountains to London."

There will be an interesting study of "Zoroastrianism: The Religion of Persia," by the Swami Vyavananda.

Also the fifth of those practical articles by Mariella John Ladd on "The Meal and the Man."

And we expect another new poem from Edwin Markham. I am announcing this not on the possession of the poem, but on his personal promises! William and I had the pleasure of lunching with Mr. and Mrs. Markham at their home in West New Brighton a week or so ago. They had invited Florence Morse Kingsley and Dr. Kingsley to meet us, and we all voted it a literary feast as well as a

(Continued on Page 2.)

## Are You an Heir?

It is estimated that there are something like 20,000 persons scattered throughout the United States and Canada who are entitled to moneys and lands now tied up in the English High Court of Chancery and elsewhere owing to the inability of lawyers to locate them. The great trouble is that foreign lawyers, when searching for lost heirs, almost invariably advertise for them in London and Edinburgh newspapers. As these papers are seldom seen in this country, of course, the missing heir never knows of the good fortune that is awaiting him or her, and thus the case drags along in the courts for an indefinite time. As an aid to those interested in Chancery cases, and who believe that they are entitled to an inheritance, an enterprising publisher has prepared an authentic list of persons who have been advertised for during the past 150 years, including the famous Bogardus, Sir Frances Drake, Page, Springer, Townley, Jennings and Harlem estates, and unsettled estates in England, Germany, France, Ireland, Scotland and other countries. The list is a very long one, and not only gives the full name of the heir that is being searched for, but also the name and address of the attorney having charge of the estate in chancery. Any person can secure details of this list by sending a two-cent stamp to the Royal Register, 180 Met. Bldg., N. Y. City.

## The Teleelectron

A new, scientific, electro-therapeutic appliance, demonstrating a principle which has been fruitlessly sought after by thousands of previous investigators.

By the use of the **TELEELECTRON**, concentration of thought is attained and the cure of disease made certain.

The **TELEELECTRON** Treatment is especially indicated in those obscure, but none the less serious, neurotic conditions which cause worry, restlessness and irritability, and of diseases such as constipation, insomnia and periodic neuralgia which follow.

The Mind is Master. Each one of the millions of living cells in the body is connected with the brain and receives its stimulus therefrom.

The many-sided activities of modern life tend toward neurasthenia and its inevitable reactions. The **TELEELECTRON** restores the normal co-ordination of the brain-cells, resulting in the reconstruction of the normal functions of the body-cells.

The **TELEELECTRON** performs no miracles but commends itself to all intelligent people. Do you wish for abundant health and success? Write at once for particulars and be convinced.

## The Teleelectron Company, Ltd.,

Ottawa, Canada



*(Nautilus News Continued.)*

very delightful material one. I wish I had carried a dictaphone in my pocket so as to preserve the hundred and one bright things that developed in the course of our visiting.

And we may publish the sequel to Wallace D. Wattles' serial, "As a Grain of Mustard Seed." We have received several stories for this contest, but there will be more to follow. As soon as we can come to a decision, we will announce it in *Nautilus*, and the story itself will be published—provided we can select one that is suitable. It seems there are ways of saving Jason Packett and taking the whole world into heaven.

**Our July Number.**

Our July Number of *Nautilus* will be the special SINGLE TAX NUMBER, the leading article written by

Joseph Fels, the millionaire who is using his millions to show the rest of us how to prevent other folks from making more millions by wrong methods. There will be a picture of Mr. Fels, and also one of Henry George, the father of the Single Tax Idea. And there will be some interesting news and some photographs from districts which have already proved by practical application the advantages of the Single Tax Principle.

**The New Atlas.**

We want to send you FREE, a "Hammond's New Modern Atlas of the World," containing

THE 1910 CENSUS RETURNS. This Atlas is absolutely essential to every man and woman in America. It consists of 124 pages of *new maps, beautifully colored*, of every part of the earth as it is today. It shows the lately discovered islands of North America, the new towns and cities that have sprung up in the Western states, giving two and four-page maps when necessary. It gives the Peary route to the North Pole, the portraits of all the presidents of the United States, with short biographies, etc. Railroads are shown and named, and with very few exceptions in crowded or densely populated sections every railroad station and post office is located and named. On the margin of each map is an alphabetically arranged index of counties (or other minor divisions), cities and towns. A division or place may be instantly located without turning the page. The convenience of such a quick reference index will be readily appreciated. Another valuable and most up-to-date feature of this work is a very complete list of the cities of the world, giving the latest population statistics. This list shows the great growth of American and foreign cities.

The "Modern Atlas" is a large volume 10½ by 13½ inches printed on high finish paper and durably bound in red cloth with attractive cover stampings. If you sent to New York City for it you would pay \$3.00 and 35 cents extra for shipping and expressage.

We will mail it to you free and carriage paid if you will render us the kind service of

securing three new subscribers to *The Nautilus* at \$1.00 each. Send us three new subscriptions to *Nautilus* with \$3.00 in cash and 35 cents extra for shipping and expressage, and the Modern Atlas is yours.

Remember that this new Modern Atlas is thoroughly up-to-date and that it contains the results of the 1910 census returns which have just been given out from Washington. It constitutes the most satisfactory atlas for every business and professional man, every intelligent woman, every student and young person who wants to talk with authority of the modern growth of the world. It *must* find a place in every home where there are school boys and girls.

**Evolution for All.**

Here is something you can do to help in the evolution of yourself and your friends and *The Nautilus!*—get

that new little book of William Walker Atkinson's, "The Message of The New Thought." Spread it and *The Nautilus* broadcast among your friends. We will give you the new book and a six months' subscription to *Nautilus* for 50 cents; sent to separate addresses if you like; the subscription to go to someone who is new to our records. Can't you send us in several new subscriptions on this offer?

Or, send us \$1.00 for ten new trial subscriptions to *The Nautilus* of three months each, to go to ten separate addresses new to our records, and we will send you a copy of Mr. Atkinson's new book free and postpaid.

And don't forget those special offers that we made in "Nautilus News" for May. Look them over and see if there isn't something else you would like to get at the same time you are helping *Nautilus* grow its subscription list.

**New Thought Lectures.**

I gave an address last Sunday at Worcester on "How to Conquer Disease, Dimes, and the Devil!" Dr. Floody

asked me to speak on that particular topic, and I illustrated it from the Book of Job.

The audience was large and intelligent, and in addition it was kind and cordial. The new Metaphysical Society, under whose auspices the address was given, is doing splendid work.

Remember that on Saturday, July 22, at 3 o'clock in the afternoon I am to speak in the Greek Temple on Young's Million Dollar Pier at Atlantic City. Everybody invited. Bishop Sabin speaks at the same place every afternoon in the month of July.

May I tell you how well I liked "The City of Perfection" in the February *Nautilus*? It promises to be one of the most interesting stories I've read and I can hardly wait for the next instalment. I like all your contributors but W. D. Wattles is my especial favorite. Wasn't his last series of articles fine? My best wishes for the good you are doing!—(Miss) JANE McIVER, Farwell, Minn.



# What Kind of a Brain Have You?

**I**S yours a genuine power producer; is it developed to highest possible efficiency; is yours a swift thinking organ; is every faculty trained to the point of supremacy? Is yours the home of a Creative Intellect—an originator of valuable ideas; are you master of the Laws of Mind? What is your Brain worth to you now; are you satisfied with its present value, or are you fighting to force it up to the level of marked superiority?

All these questions strike directly into the heart of what *Nautilus'* readers are seeking. You know beyond all argument that it is in your own Brain—in your Power of Mind—that you can find the means for being a leader instead of a follower.

This is the day of Mind. The great successes in any line are the men of great brain power, and brain power is the result of Will exercised along certain lines. The man who understands brain building and who knows the laws for applying constant stimulus to his mind is the man who is going ahead.

What are *you* doing to build your brain—what ACTUAL METHODS pursuing, what are you doing to break it out of its habits, to give it the stimulus which sets it in motion and gets maximum results?

If you are really in earnest in your efforts to get more success—more Money, more Happiness, more Culture, more Influence, more of ALL those qualities which have characterized the big men and women of all ages—then you will quickly accept every opportunity to “build a better brain.”

Realizing that thousands of you are about done with beautiful essays, and now calling for ACTUAL METHODS, I have written a clear, concise, very interesting—and profitable—treatise on brain building. It contains powerful principles pithily put. It is entitled,

## “How to Build a Better Brain”

Following the instructive treatise, I have listed about 150 topics of study which together form a training of vast importance in developing the **Seven Foundation Powers of Human Achievement**. These seven powers are

**Will-Power:** The Development and Use of the Human Will—Direct Master of all other Personal Forces.

**Brain-Power:** The Science and Art of using the organ of Thought; of building a perfect instrument for powerful application of Mental-Energy.

**Intellectual Supremacy:** Scaling-ladder methods by which knowledge becomes an active power; the ability to send Will into creative use of Mind-Powers.

**Sense-Culture:** Sharpening the avenues by which all knowledge of the outside world is acquired.

**Physical Energy:** The foundation of Creative Man-Force; the underground secrets of Physical Power.

**Self Conquest:** Mastery of Self in all Public and Private Life.

**Personal Influence:** The Delicate Power of Controlling Others; of crowding your Personality into domination of Men.

In this booklet I tell you just how to proceed to get a splendid development of these powers—yet I do not ask you to pay \$10.00 or \$20.00 for it (Bear that in mind, you who are considering the purchase of any course whatever.)

**IT IS FREE.** Just send me your name with a postage stamp and I'll send “How To Build a Better Brain” in handy pocket edition. A business expert of Washington, D. C., who read this and followed my advice later wrote “Since reading the lesson ‘The Magnetic Will,’ my entire attitude toward life has changed. My dealings with the public have been far more successful.” He has secured actual DOLLARS AND CENTS values. That is precisely what you are seeking. Send for yours at once.

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G. H. BRINKLER,  
Food Expert,  
Washington, D. C.

## BRAIN POWER AND HEALTH FROM CORRECT COMBINATIONS OF YOUR DAILY FOODS

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Indigestible, irritating foods and the retention of their waste matter cause disease, lack of concentration, dissipation of energy, and homeliness (double chin, dull eyes, bad skin, wrinkles and a fagged face, etc.). Twenty-three years success in England and America.

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### RESULTS.

A thin man, after being out of work nearly a year through weakness, was restored in three weeks to hard work as a carpenter at full pay. In such cases the change from a clogging, death-producing diet to energizing foods, caused a literal transformation.

Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.) was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods and drinks.

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"My brain power and general efficiency have been about doubled this year by taking brainy foods. I have made a fortune in real estate and the credit is honestly yours."

"A suggestion from your booklets relieved my catarrh in two weeks and gave me confidence in your methods."

"The government should investigate and teach the Brainy Diet System for the good of the nation."

"The hints in Booklet No. III, on foods for curing congested liver, nourishing the brain, etc., are worth untold dollars, although the books are free."

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| (1) Tests of Brainy Diet | (3) Effects of Foods |
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### Brainy Diet

A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combinations of ordinary, daily foods and reduced over 150 pounds (in public life, under many witness) gained strength with firmer flesh, and lost rheumatism.

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# THE NAUTILUS.

Vol. XIII.

JUNE, 1911

No. 8.

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## THE NAUTILUS

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Editors

These are  
Nautilus  
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for 1911-12.  
Others  
Coming!

THE NAUTILUS, monthly, \$1.00 a year; foreign countries, 6 shillings, 3 pence, by international money order; to Canada, \$1.25. Foreign money, stamps or postal notes not acceptable. THE NAUTILUS is owned and published by Elizabeth Towne, Holyoke, Mass., to whom should be sent all subscriptions and all correspondence regarding the magazines.

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 11.

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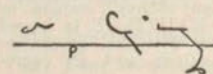
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SIDNEY CARTON  
ON THE SCAFFOLD

*"It is a far, far better thing  
that I do than I have ever done;  
it is a far, far better rest that I  
go to than I have ever known."*

# Dickens

(1812—1870)

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**T**HIRTY years ago, people talked about the "decline of Dickens." To-day that is past. Dickens continues to reach the heart of humanity as does no other writer of fiction. The world still makes merry with Pickwick, shudders at the brutalities of Bill Sykes, responds with a sympathetic smile to the undaunted optimism of Micawber, and thrills at the tragic fate of Sidney Carton. "The English-reading people everywhere," says Donald G. Mitchell (Ik Marvel), "have taken Charles Dickens to their hearts and they will hold him there. God bless his memory! It shall be green for us always."

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# About Remembering

by Elbert Hubbard



Without his notes he is helpless



The lessons you learn are not unless you retain them by memory



He never misses a face



OR some long time I have been promising myself to write up my good friend, Mr. Henry Dickson of Chicago, and I have not forgotten.

Mr. Dickson is teaching a Science or System, whichever you choose to call it, which I believe is of more importance than the entire curriculum of your modern college.

MR. DICKSON teaches Memory.

Good Memory is necessary to all achievement.

I know a man who is fifty-five years old. He is a student. He is a graduate of three colleges, and he carries more letters after his name than I care to mention. But this man is neither bright, witty, clever, interesting, learned nor profound. He's a dunce.

And the reason is that he CAN NOT REMEMBER. Without his notes and his reference literature, he is helpless.

This man openly confesses that he can not memorize a date or a line of poetry, and retain it for twenty-four hours. His mind is a sieve through which sinks to nowhere the stuff that he pours in at the top.



EDUCATION is only what you remember. The lessons that you study into the night and babble about the next day in class are not, unless you retain them and assimilate them by the slower process of memory. You can not gulp and discharge your facts and hope that they will do you good. Memory only makes them valuable.

EVERY little while in business I come across a man who has a memory, a TRAINED MEMORY, and he is a joy to my soul.

He can tell you when, where, why, how much, what for, in what year, and what the paper said the next morning.



Like this man is another, the general manager of a great corporation in a Western City. He never misses a face. If he sees you once that's enough. The next time he'll call you by name, inquire about the folks at home, and ask if you have recovered from that touch of rheumatism.

He told me how he did it. He told me that he studied memory-training with Professor Dickson of Chicago. Also, he said a lot of nice things about Professor Dickson, that I hesitate to write down here lest my good friend Dickson object.



THIS Dickson System of Memory-Training, as I understand it, and I do understand it, is very simple. If you want to enlarge your arm to increase the power and strength of your muscle, you exercise it. The same with your mind.

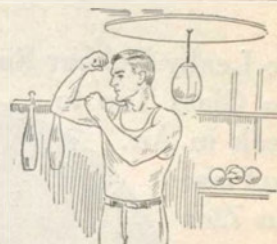
You must put your brain through a few easy exercises regularly to discover its capacity. You will be surprised, when you go about it the right way, to know how quickly it responds to you.

To the man or woman whose memory plays you tricks, I especially recommend that you write to Professor Dickson to send you his literature. It will cost you nothing, and if his credentials and recommendations and the facts he sets forth, do not convince you, you are not to be convinced—that's all. You do not know when you will be called to stand on your feet and tell what you know; then and there a trained memory would help you.



YOU'VE sympathized with the little girl who stuttered her "piece." But you've wept for the strong man who stammered and sucked air and gurgled ice-water and forgot, and sat down in the kindly silence. In the child it was embarrassment, but in the adult it was a bad memory.

¶ Professor Dickson's System can give you a BETTER MEMORY because it is based upon right principles.



If you want to enlarge your arm, you exercise it. The same with your mind



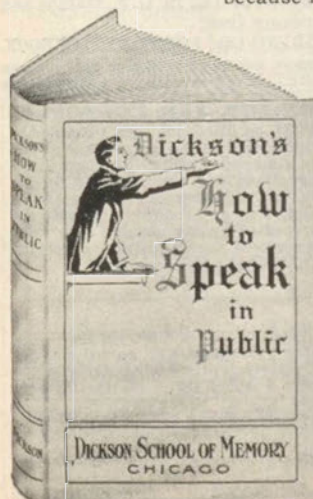
The man whose memory plays tricks



The little girl who stuttered her piece



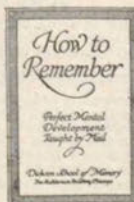
The strong man who stammered and sucked air and gurgled ice water and forgot.



Write and ask Professor Dickson to tell you how he trains the memory. Fill out the Coupon or Postal and mail TODAY. It means success.

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Cut out this coupon, go to your dealer today, get an Economy Jar FREE. Buy 1 doz. and get Free Spoons

#### FREE ECONOMY JAR COUPON—N

This coupon **MUST** be filled out and presented to your dealer **BEFORE** July 1, 1911, to get free jar. See that the cap is stamped plainly "Economy Jar."

Kerr Glass Mfg. Co., Portland, Oregon  
I certify I have received today free, one Quart Economy Jar complete (cap and clamp). This is the only coupon presented by any member of my family. I have never used Economy Jars. I will give the jar a careful trial at home canning.

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Address.....

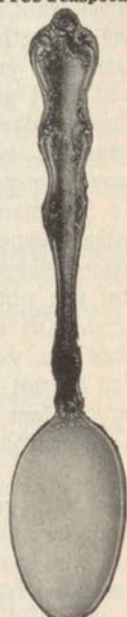
To the Dealer: Coupons will be redeemed by your jobber at full retail prices when signed by you if returned before Aug. 1st. 1911. Void after that date

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Free Teaspoon



Half Actual Size



"Build thee more stately mansions, oh, my soul;  
 As the swift seasons roll!  
 Leave thy low-vaulted past!  
 Let each new temple nobler than the last,  
 Shut thee from heaven with a dome more vast,  
 Till thou at length art free,  
 Leaving thine outgrown shell by life's unresting sea."  
 —Holmes' "The Chambered Nautilus."

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

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JUNE, 1911.

VOL. XIII  
 No. 8



## **Pull Together.**

Today is the day of co-operation.

And *now* is the psychological moment.

You remember the old story about the dying man who called his seven sons about him and gave to each a fagot.

"Now see how easily you can break the fagots across your knees," he said, and crack went seven fagots against seven knees.

"Now each of you take another fagot," he pursued, "and bind these seven together. Then see which one can break the bundle of fagots." And the seven stalwart sons tried, one after the other, and behold the bundle of fagots remained intact.

With his last breath the old man whispered, "You see—in union there is strength; *pull together!*"

Co-operation's the word!

And **NOW** is the psychological moment.

**He who stands still gets left.**

## **To Win Success.**

These are five essentials to success:

1st. Good Will towards all. This includes justice, hon-

esty, a clear conscience, and a kindly heart.

2nd. An Aim; a state to be reached.

3rd. Eternal stick-to-it-iveness.

4th. A concentration of thought and effort upon the *details* of reaching the stake set.

5th. Faithful going into the Silence every day after new wisdom and power.

A man's aim in life is the reflection of his opinion of himself. A man who has a low opinion of himself has no aim at all. He feels himself merely a fallen twig borne helplessly on the stream of life. A man with a good opinion of himself and of his work is sure to breast the tide and make his way in spite of whatever currents there may be against him.

So I say unto all of you wake up, exalt yourself, *set your stake just as high as you dare*. Then, as you find that you can face your stake with a feeling that you are really going to make it after all, congratulate yourself upon your soul stature—and move your stake higher!

Nothing goes out of your life but to make room for something better. Be on the lookout!



**Look Up.**

Listen to what somebody of the name of Buxton has said about the third essential to success.

"The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy, invincible determination*,—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

And Ella Wheeler Wilcox says:

*"There is no chance, no destiny, no fate,  
Can circumvent or hinder or control  
The firm resolve of a determined soul."*

Another has said: "*All things are possible to him that believeth.*"

And I say unto you: "*Go in to win and STICK TO IT.*"

**Turning Up Things for Yourself.**

If you can't do what you would love to do, it is a sure sign *that you are not loving to do what you have to do.*

And for this reason the Great School Master will doubtless keep you right at the work you are doing at the present time.

Love your work, do it thoroughly and more beautifully than it was ever done before; invest it with all the beauties which you can conjure up in imagination, realize its beauty in its usefulness to those about you. Go in to win and stick to it.

Health, happiness and prosperity are

yours to be worked out. Until you have made a fine art of the work which is given you to do, the Great School Master will not pass you on to the higher class which your desires are pointing toward. Be still and know. If you are raising chickens make a fine art of it. Get a good poultry paper and learn the best methods and put them into practice. Don't think for a minute that you have to spend a lot of money to do this—use your ingenuity in getting the best results with the least outlay of money. In due time you will find your judgment of how to lay out money judiciously, increasing right along with your profits. This is the way to turn up things for yourself.

**Bless and Curse Not.**

In the Bible there is a story told of two men who were walking together and met a third, who

promptly began to curse one of the men. His companion advised him to curse back, but he said:

"No, mayhap the Lord will reward me blessing for Shimei's cursing."

In other words, if we keep right on blessing people and believing in good we are more than compensated for our losses.

**Your Day's Work.**

See that you organize your day's work so that you will rise every morning a little stronger and a

little fuller of enthusiasm than you were the day before. In other words, have special periods for New Thought practice every day, and special periods for reading and relaxation. Have special





# EDITORIALS

BY ELIZABETH

times for good visiting or receiving company every single week. Go to good lectures, and read good books and hear good music—make a certain allowance of time and energy for these purposes. All these things are necessary to give you a rounded life and to increase your head of vim, your store of enthusiasm and vital energy, as you go along.

## Writers and Their Manuscripts.

*The Nautilus* is read by a good many people who are writers, many of them famous, and many more who aim to be. Several times this query has come to us: "How can I avoid having to send my manuscripts to so many different publishers before they find a market?"

I know of no way to obviate this. You see, there are so many things taken into consideration with a manuscript. Many articles are returned to writers for the simple reason that the publisher is utterly overloaded with material of a similar kind. Then, too, an article may be ever so good, but it may not be in line with special needs at the particular time it is received. Every publisher has manuscripts enough ahead to furnish his pages for two or three years in advance, and he receives twenty or fifty times as many manuscripts as he can make use of.

The only way for the author to do is to send his manuscripts out according to his best judgment and leading, and keep on doing it.

In this, attitude of mind is everything, as it is in all the other matters of life. Take all the attractive magazines into the silence with you, and get into spir-

itual touch with their needs. Concentrate upon them. *Feel* with them. Vibrate with them! Get into touch with them mentally and spiritually. Do this with all the likely publications you know of, and you will come to understand their needs, their keynotes. Then, when you write an article your own subconscious will tell you almost unerringly which magazine is the most likely to accept it. This will become a habit of mind after a time, and you will have fewer manuscripts coming back to you.

Of course, in the meantime, publishers become acquainted with you, and that helps. Given two equally good articles, one by a well-known writer and the other by an entirely unknown author, other things being equal, the editor will always select the manuscript of the well-known writer. He has enough of an eye to business to realize that the better known the writer is the more it adds prestige to his own publication; even though he believes that his own publication adds still greater prestige than any writer can convey.

## Trilby and the Publishers.

Du Maurier's "Trilby" went to *thirty-seven* publishers before it found acceptance, so they

say. And this author had been writing and sketching for the press for half a lifetime, so he must have been pretty well cognizant of the mental processes of editors. It is the human equation which can never be reckoned on twice alike, and the only thing one can do is to get into the closest spiritual touch with the publications that appeal to him,





and then keep his manuscripts on the travel until they find acceptance.

Of course, back of this and in it and with it always there must be the continual writing and re-writing and polishing up and improving of everything, until you can find absolutely no way of improving it further.

You see, if you are alive you are learning things spiritual and mental *and technical* every single day; and between the time you send out a manuscript and the time it comes back to you, you will probably have learned enough to improve it quite materially before you send it out again.

And improving the manuscript will improve *you*. You grow by doing good work.

And there is always one other thing to remember—the manuscript that goes out looking letter perfect, in clean typewriting, without typographical errors or mistakes in punctuation, will certainly receive better consideration than the manuscript which is sent out dogs-eared and carelessly interlined with corrections. It is better to have carbon copies of everything you write, then, if a manuscript comes back looking the worse for wear, you have a new copy to send out.

#### **The Social Center Idea.**

We invite the earnest attention of every reader to the special feature in this issue of *The Nautilus*, the articles of the Social Center idea, by Edward J. Ward. Consider these matters carefully and see if you can't do something in your own vicinity towards democratizing the schoolhouses and other public property,

and removing the dirty politics and dinky politicians who are standing in the way of your public interests. Read also the long personal letter from Mr. Ward, which appears in the "Little Visits" department. This was a personal letter written to us, but I asked Mr. Ward's permission to put it into "Little Visits," because of the delightful little personalities which will interest everybody.

#### **The Idea of Co-operative Democracy.**

The idea of democracy is neither a Rochester nor a Wisconsin idea. It is an eternal human ideal. But if it is to be localized as one or the other, Wisconsin through conscious planning and steady growth, has made this idea her own, while the development in Rochester seemed rather marvellous when we think of the political situation there, the antagonism of a boss-controlled city administration to the school board, which has resulted in the cutting down by the board of estimate and apportionment of the appropriation asked for by the board of education, so that the work is temporarily hampered and almost throttled.

Of course, the difficulty in Rochester was simply that there was no separate department of recreation having its own appropriation and standing on its own feet. The school board asked for a certain amount for its regular work and then asked for an additional sum for social center development, playgrounds, etc. The board of estimate and apportionment thinking that it would embarrass the school board, lumped the





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whole appropriation and deducted from it, leaving the school board the option of spending the money for social and recreational development or cutting this out. If they did the former they would be chargeable with taking regular educational funds for extra school activities; if they let the whole cut fall on the social center and playground work then they would have to meet the criticisms of the many friends of this movement. The school board, deciding that its function was primarily to conduct the regular school activities, chose to let the whole cut fall on the extra school appropriation.

The solution, of course, in Rochester, as elsewhere, is in the establishment of a department of public recreation such, for instance, as Milwaukee is adopting, made up of a board of nine members, representing the school board, the park board, library board, department of public work, police and fire commission, besides the mayor and three other citizens. In other words, with a board which represents all of the city departments having charge of buildings or grounds which may be more widely used for civic, social, and recreational activities and with a superintendent and staff to promote, organize, and direct this work. That is what Rochester will come to as every other city is coming to it, and when it does the progress of the movement will be smooth and steady. At present the splendid spirited people who are seeking to keep this opportunity for American self-expression in Rochester will continue to find themselves hampered by technicalities and petty oppositions of various kinds.

## How to Be a Social Center.

Perhaps you don't know just how to move or how to take hold of this social center idea in your own town. Why not begin with yourself?

Make yourself a social center.

Begin by doing it all in your mind—in the Silence. Set apart fifteen minutes every day for concentrating on the idea of a co-operative democracy in your own town or neighborhood. Go into the Silence and ask THE SPIRIT to show you what *you* can do. Picture your entire neighborhood as working together, visiting together, for the inspiration and unfoldment of all.

Remember that what you can picture in your mind *is the substance of that which is to come into visibility.*

Picture it strongly, beautifully, gloriously, without limitation.

Then affirm your pictured social center, affirm it positively, repeatedly, *and always in the present tense.*

Remember that the substance, the true reality of the thing, ALREADY IS. It is already eternal in the heavens. All you have to do is to look upon its substance in the heavens, believe in it, affirm it, and you will do a greater work than you can imagine, toward working out your ideal into the visible world.

Picture and affirm the co-operative democracy of your neighborhood, your town or city, your state, your country, *the world*—affirm it in the present tense.

Then be still in the Silence and listen to the Spirit for five or ten minutes, waiting for the spirit to reveal to you an understanding of what you can do





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next toward bringing the co-operative democracy into outer existence. Be still and listen to the spirit.

Keep up this concentration practice every day for the next year, and see what comes of it. After a little you will find opportunities coming to you to co-operate with other people, to help other people in working out ideas which are directly in line with this new social democracy. You will find new ideas coming to yourself, and new impulses to speak a word or do a deed here and there which will help along.

And it won't be long till you will not complain of lack of opportunity, or lack of influence in the direction of these splendid things which are coming into existence.

In other words, you will have set in motion vibrations which will eventuate in a splendid social center work in your own vicinity.

## **The New Fourth of July.**

Can't you do something in your vicinity toward making the coming Fourth of July saner and safer for life and limb of your own children and the children of your neighbor? Take a suggestion from that article of Edward J. Ward's on "The Social Center," and put it into use in your own town. This suggests a delightful way to develop Fourth of July enthusiasm and direct it in useful and beautiful channels.

For further interesting suggestions as to what may be done in this line, illustrated with bright stories and beautiful pictures of what has already been done in the way of creating jubilant holidays

that help and maim not, read Hamner's "Right Fourth of July" in May *World's Work*.

## **Plays Not to Be Missed.**

Put down on your list of *things-not-to-be-missed* the following new plays:

1. "As a Man Thinks," by Augustus Thomas, who made his New Thought fame by writing "The Witching Hour" and "The Harvest Moon." The new play is the very finest and most finished production we saw in New York. It is truly entitled to be called "the masterpiece of America's leading playwright."

2. "Everywoman." Laura Nelson Hall—who by the way is a New Thought person—makes a beautiful composite of all women. She goes seeking Love accompanied by Youth, Beauty and Modesty. She is deceived by handsome Flattery and fails to recognize Truth—and no wonder, for she comes hobbling on as a severe, decrepit and deformed old woman. In trailing Love Everywoman loses first Modesty, then Youth and Beauty. Modesty leaves her behind the scenes at a theater! Beauty dies at a late supper!—where Everywoman finds out that the old roué Passion is *not* King Love. Finally she has lost everybody but Truth, who guides her back to her own fireside. With Truth her only companion she finds Love asleep at the fireside. He wakes at her touch. Then she comes to herself—and him. As their lips touch Modesty comes flying in again to serve her. Thus endeth the quest: Everywoman, Truth, Love, and Modesty, all happy at home.

3. "Chantecler." This is in a class





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by itself. Chantecler thinks the sun rises and sets for him, and the charming hen pheasant convinces him otherwise. Then out of the depths of his humiliation Chantecler rises with new faith, hope and determination—if he can't make the sun rise over the hills at least he can wake the people in the valley. So this odd play like every other success in New York, carries a New Thought message. How anybody could play Chantecler better than Maude Adams is more than I can imagine. To be sure, she hasn't the beef of a Plymouth Rock or a Cochon China, but she has the virility and resilience, as well as the appearance of one of those gay plumaged gamecocks that can lick several Plymouth Rocks and then crow! I doubt if any man could possibly have expressed so much of soul and power, so much of the wild free strain that makes Chantecler soul-kin to the hen pheasant.

4. "The Boss." This is a wonderfully clever play by Edwin Sheldon, author of "Salvation Nell" and "The Nigger," which correlates most effectively the wickedness of the good with the badness of the bad. Holbrook Blinn is the typical political Boss. It comes to a question of everybody in the play having to compromise with his "honor." The aristocratic banker will sell his honor and the savings of two thousand poor men to save his daughter from an alliance with the Boss. The Boss will throw all his money overboard along with the savings of thousands of poor people, to keep his boss-ship afloat. And the girl will sell her body to the man who is nominally her husband to

save the savings of her slum friends. And each one of the three despises and abhors the deeds of the others. The strongest scene in the play is that in which the husband refuses his wife's offer and declares that if there are ever any children of his they will come into the world because he loved a woman with all his heart and soul and body, and because she loved their father in the same way. The Boss loses his boss-ship, and is held for manslaughter. Then the woman's pity finds its kinship to love, the boss repents, and Emily takes him in hand to train him up into the sort of husband she can be proud of!

5. "Pomander Walk." This is called the Comedy of Happiness. Scene "Out Chiswick Way, half way to Fairyland." There isn't a villain in it that doesn't turn out to be an angel, and there is lots of good human nature taken off in cute comedy that makes you feel sure of the good underneath, and all smiley about everybody's foibles.

And we saw two delightful musical comedies. When we saw "The Arcadians" we thought it the very sweetest thing of the kind that had ever been presented. "The Spring Maid," with Christie MacDonald is even sweeter and distinctly different. And "The Balkan Princess" with Louise Gunning is a good second. Indeed there are times when you think it first! These three are the most enjoyable musical plays we have ever seen.

## Improving the Race.

I received a letter the other day from a bright woman lamenting the fact that so many prolific





mothers belong to the unreading classes and cannot be benefited by the many splendid movements for social uplift. She thought that the only way to improve the race would be to cut down the birth rate of "poor, scrawny, ill-begotten children."

In lieu of cutting down the birth rate, we should seek to educate the mothers by sending out people to carry the uplift into the homes of people who do not read papers and magazines. District nurses work on this principle, and they belong to a branch of public service which is destined to increase.

We should send New Thought missionaries into the homes of the near-poor and overworked, bright intelligent women who can present new ideas in a way to enlighten and enthuse, without taking up too much time.

All our schoolhouses and churches should be thrown wide open with amusements and lectures at all hours for the "common people." This is being done in many places and it is simply the beginning of a work that in time will be as common as the ordinary school work. Why should people stop going to the schoolhouse because they have grown up? We must have classes and recreations for everybody, and we must have them at the public expense, so that nobody need be deprived.

I wouldn't wonder if the time will come when we shall have compulsory education for grown-ups!—and unlimited opportunity for recreation for children of all ages.

It seems to me that this new movement for educating and rejuvenating grown-ups will accomplish much. It will enlighten the people and develop them; and they will cease to bear "stupid, scrawny, ill-begotten children."

#### **Jealousy.**

The best way I know of to overcome jealousy is to deny it, defy it, scut it, and refuse to be actuated by it. In other words do the very things that jealousy tries to keep you from doing.

Take hands off the other person.

Let her go, if she chooses.

If she does choose to go, remember that she chooses what is best for her, and be glad.

And remember that you can turn it to beautiful results, and that there are better fish in the sea than you have yet caught.

Make yourself worthy of a better friendship or love by giving better friendship and love.

Love is for the lover.

Friendship is for the friend.

Exact nothing, give all.

If one person doesn't want your gift of love, another will.

*Value yourself and you will not grovel in jealousy.*

#### **His Bed.**

He has made his own bed and now he must lie in it? Why so?

He can rise up and make it over again.

Or he can take up his bed and hike.

*Be yourself—and be sure it is your best self.*





## East and West.

By ELLA WHEELER WILCOX.

The Day has never understood the Gloaming or the Night;  
Though sired by one Creative Power and fed at Nature's  
breast.

The White Man ever fails to read the Dark Man's heart  
aright;

Though from the self same Source they came upon the  
self same quest.

So deep and wide the Great Divide  
Between the East and West.

But like a shadow on a screen, my eyes behold above  
The yawning gulf a dim forecast of structures strong and  
broad;

Where caste and color prejudice, by countless feet down trod,  
With old traditions, crushed by Time, pave smooth the  
Bridge of Love;

And all the creed that men shall heed,  
Is Consciousness of God.

*Written for The Nautilus.*



# The Oriental Religions and What They Can Teach Us.

THE PRINCE OF WEALTH WHO BECAME A GREAT SPIRITUAL TEACHER—HISTORY OF BUDDHISM IN INDIA—BUDDHISM IN JAPAN—HOW BUDDHISM DIFFERS FROM WESTERN RELIGIONS—THE MYSTERY OF PERSONALITY—THE ONE HOME OF ALL, NIRVANA.

By SWAMI VYAVANANDA.

NO. VI. BUDDHISM, THE RELIGION OF ONE-THIRD OF THE WORLD.

About five hundred years before the beginning of the Christian era there lived in the northern part of India a powerful and wealthy king named Suddhodana. Owing to the wealth of the country, the royal court was distinguished for elegance, luxury and pleasure even in that land of prodigal wealth and dissipation.

But the crown prince, Siddhartha, though very young, beautiful and fascinating showed no interest or sympathy in the gaieties and dissipations of the luxurious court of which he was to be some day the master. He was of a thoughtful, sad, even austere temperament, so much so that his father, the King Suddodana, fearing lest he should be inclined to become a sunyasi or holyman, compelled him to marry a gay, high-born and beautiful young lady of the court, thinking that such a course would wean him from his philosophic habits of thought.

But in spite of all the counter-influences brought to bear upon him, the Prince Siddhartha remained sad and austere, constantly brooding over the

ills and sorrows of mundane existence, and striving to find a solution for the great problem, life.

Finally, when about thirty years of age, he became utterly exhausted by the frivolity, dissipation and petty intrigues of the court. So he escaped, leaving behind him his wife and child, and became a wandering mendicant. After six years of rigorous study, meditation and self discipline, he finds himself no nearer the truth, and is tempted to return to his father's palace.

PRINCE SIDDHARTHA BECOMES A BUDDHA.

He makes one more effort, however, and this time is successful. Sitting motionless under a tree for many days, he passes through the several spiritual states leading up to samadhi or freedom, and finally knows himself to be a Buddha, a Christ, a Saviour of His people. The place where this miraculous conversion took place is called Bodhimanda, and the tree under which the prince sat is known as Bodhidruma, the "Bo-tree."

Having found the truth Gautama, the Buddha, now went about India preaching his new and strange doctrines, and making many converts. The new re-



ligion grew rapidly, soon dominating India, displacing Vedantism and Brahminism; then spreading to Burma, Siam, China, Thibet, Ceylon and Japan. At the present day Buddhism is not followed to any extent in India; but in the other countries just named, Buddhism is the accepted religion of four hundred million people—about one-third of the population of the earth. In India, the land of its birth, Buddhism has undergone a peculiar transformation, in that it has been either merged into, or rather submerged by, the Brahminism which it displaced.

#### BUDDHISM MERGES INTO BRAHMINISM.

On the early Buddhist monuments, the figure of Gautama stands alone, and is evidently regarded merely as an emblem. For instance, in inscriptions such as Bharhut Sanchi, Buddha Gaya, Heliut and others, the prophet prince, Siddhartha, is merely a symbol, a type, an idealized man.

Later, as in the ancient temple of Ajunta, he is represented as a personality—a personal God. Then gradually on later monuments, he appears among a number of Brahmin gods and goddesses, Indra, Kali, Siva, Vishnu, Swasvati and others, as can be seen in the Ellora series of monuments. After a time he appears to have lost all individuality, and thereafter appears merely as one of the crowd of Hindoo gods. Such was the end of Buddhism in India, after having dominated that country for about eleven hundred years—from the fourth century before Christ to the seventh century of the Christian era.

#### BUDDHISM, RELIGION OF ONE-THIRD OF THE WORLD.

As might be expected, Buddhism when transplanted into other countries, has been more or less modified by the temperament and thought habits of the people who adopted it. In China, for

instance, whose people are passionately devoted to the mundane, material and sensual phases of life and in general apathetic in regard to the ideal, we find Buddhism merely a matter of rite and ceremonial, and more or less contaminated with the ideas of Lao-Tse and Confucius.

In Thibet, that land of gloom and mystery, the "roof of the world," Buddhism has become degraded into Lamaism, a religion fairly drowned in priestcraft, ceremonial, superstition and cruelty. Many of the ceremonials, dances, feasts, initiations and so on are absurd and grotesque; while the treatment meted out to those suspected, or even accused of being false to the faith, and of strangers is atrociously cruel. As a case in point, I need only mention the experience of the American, Landor, whose book "In the Forbidden Land" gives a clear and probably not at all exaggerated account of the atrocious tortures to which he, himself, was subjected.

It is in Siam, one of the countries to which Buddhism migrated, that it is found in its purest form, and where there are more than five thousand temples and three million followers.

#### JAPANESE BUDDHISM THE MOST PERFECT.

For the most complete and logical explication and application of the doctrines of Gautama, the Buddha, we must look to Japan.

Previous to the third century before the Christian era, the Japanese practiced the religion indigenous to their country, Shintoism. Shintoism is a rather characterless, colorless system of worship, practically a nature religion, with tendencies toward the worship of ancestors and heroes. Its leading deity is Amaterasu, the Sun-goddess, from whom the Mikados are believed to have descended.



## BUDDHISM SUPERCEDES SHINTOISM.

On the introduction of Buddhism, it rapidly superceded Shintoism, and, as developed by the subtle and spiritually minded Japanese priests and students, came to be what it is today—probably the most logical, complete and perfect explication of the relations existing between finite Man and the Infinite Powers in whom he lives and moves and has his being.

And now you are asking, perhaps with some impatience: "What is the exact belief of the Buddhists, and in what respects does it differ from Episcopalianism or Roman Catholicism?"

Well, impossible as it seems to tell you in English and in the small space at my command, I shall nevertheless make the effort to expound to you some of the leading tenets of Buddhism and let you make the comparison yourself.

## THE MAN'S SOUL OR THE SOUL'S MAN?

In the first place, you must understand that, while the religions of Europe and America deal with a man having a soul which he may save or lose, the Oriental religions, Buddhism in particular, deal with a soul, an immortal soul, which owns and uses the man, his mind and his body.

It is essential that we should realize this radical, fundamental, far-reaching difference between the religions of the occident and those of the orient. Western religion deals with a man who owns a soul. If he believes certain stories told in the Holy Bible, and acts in accordance with that belief, he will "save his soul;" which then, after he dies, will go to heaven. If he disbelieves or disobeys, or if he both disbelieves and disobeys, he will lose his soul, which will then go to hell, sheol, gehenna, the "lake of burning brimstone," the "outer darkness, where there is weeping, and gnashing of teeth."

Now the religions of the orient do not deal with a man owing a soul, but with a soul, which for the time owns, animates, operates, if you please, a man. The difference is more than a mere juggle of terms. It is fundamental—as fundamental as the utterance of Socrates: "The man does not contain the mind; the mind contains the man."

In order to get even an approximate idea of the Buddhist religion, we must keep firmly in mind the thought that it is a method of soul development—that it regards as all important not the man, but the soul. If, now, I write that which seems to you illogical, contradictory, insane, before turning away in discouragement or disgust, come back to this paragraph and read it over.

## THE SOUL AND THE OVERSOUL MUST UNITE.

The two great entities of modern Buddhism are the Soul (the Real Self, Sat, Atman) and Nirvana (Eternity, Infinitude, God.)

In Buddhism we find the doctrine of reincarnation; but no belief in a personal soul. We are taught that the misfortunes of one life are the result of errors made in a previous incarnation; yet there is no belief in personal transmigration. We are told human beings are re-individualized; in spite of which we find that both personality and individuality are considered maya, illusion.

When we come to study Nirvana, we find ourselves again in a maze of apparent contradictions. Nirvana is extinction, yet it is the concentration of all wisdom, love, joy and power. We are told that in Nirvana we no longer exist; and again we learn that only in Nirvana shall we know eternal bliss.

## THE PERSONALITY A PALE PHANTOM.

The apparent contradictions in these statements are due to the fact that Self to you of the West means the phenome-



nal personality, the physical self with its characteristic stature, bulk and features, the feelings, thoughts, aspirations and temperament—in other words, the body and mind. That this is real, in fact, that it is the most real of all things, you never for a moment doubt. And yet the Buddhist considers that phenomenal personality as a most unreal, a most changeable, evanescent, in fact, insignificant apparition—considers it merely a vehicle for the temporary use of the real Self.

In the "To-Sho-Hing-Tsan-King" we read: "The mind, the thoughts and all the senses are subject to the law of life and death. With knowledge of Self and the laws of life and death, there can be no striving, no excitement, no sense perception (illusion). Knowing one's real self, and realizing how the sense perceptions are forever deceiving us, should make it impossible for us to speak or even think of "I," as a separate entity. The thought of self gives rise to all sorrows—binding the whole world as with fetters. But when we realize that there is no "I" to bind, then can there be no fetters."

In other words, the body, the consciousness and the sub-consciousness—these are not the real Self; but are merely exhibitions of the real Self, as a cunningly built machine is not the inventor, but something which the inventor made and uses while it lasts—then builds another and another.

What is man? He is merely a complex mass of physical and mental characteristics, a pale phantom shadow cast by the Sat, the Real Self.

KARMA, LIKE PERSONALITY, IS MAYA.

What then is the significance of Karma? Why is it that one incarnation is affected by the circumstances of a previous life?

The answer is this: The Real Self, (the Sat) is not affected by Karma.

Only its offshoot, the personality, the physical mental temporary phenomenon called man is influenced by Karma, and Karma itself is only an illusion—like the grotesque and frightening images which timid children think they see in the empty dark. Karma is illusion, and affects not the Master. "He who rises above all forms is a master." But Karma, an illusion, produces another illusion, self-consciousness; self-consciousness, the feelings; the feelings, appetitism; appetitism, union; union, conception; conception, birth; and birth care, sorrow, decrepitude, death—another turn of the wheel.

To put it differently, there is the real Self (Sat) which is essentially, potentially, God; and then there is the little temporary, faulty, sickly personality. And this personality, dazed by its own egotism, accepting itself, an illusion, as real; accepting the physical universe about it, also illusion, as real—this personality, bewildered by self consciousness, must be reborn again and again, a million, million times; until, through experience—love, hate, anger, jealousy, revenge, suffering, care, responsibility—it shall come to a humble realization of its own insignificance save as a shadow of the Real Self, the Atman, the Sat, "the Father," as the great Prophet Nazareth called the Real Self. Jesus, himself, like all the Masters, had no creed, no sect and needed none. But his conception of the Self (which, for purposes of clarity, he called "the Father") was practically identical with that of the educated Buddhist of today.

THE LUMINOUS EXTINCTION OF NIRVANA.

And now what about Nirvana, and the "extinction" found therein? When the temporal, striving, self-blinded personality at last realizes itself as nothing but maya, illusion; when it realizes that even the Karma which it regarded so se-



riously is but a bug-a-boo; when it understands that the only reality is the Sat, the True Self the personality, the personal self, is at once merged, lost in that greater self. Remember that by this time all earthly desires and ambitions have been lived down or lived through. So at last comes realization. And with realization comes rest, a merging of the shadow with the Substance, the illusion with the Reality.

The little drop of water was very happy with its million, million, million brothers in the great sea. But when the big, blazing sun called it, the little drop of water rose cheerfully into the sky; and, with a myriad of other drops of water, sailed far, far away to a high mountain where, cold, weary, despairing, it fell upon a dusty mountain side. Then came a weary, weary journey. I

have not time to tell you all that befell the little drop of water in that long, weary, homesick journey. Deep in the ground, in stream, spring, fountain, well, mill dam, through bodies of men and beasts, in rills and lakes and rivers; and then, at last, at last, the tired little drop of water finds itself again in the blessed Nirvana, its home, the sea.

Nirvana, it is true, implies extinction; but it is extinction of the phenomenal personality; it is not soul death. It means, of course, cessation of thought, ambition, desire, emotion; because all these things belong to material life, to illusion. And the material self during its myriad lives has experienced all these mental states; until, through experience has come satiation; through satiation, self-abnegation, though self-abnegation a merging with the Real Self, the Sat, the Father, Nirvana.

## A Song of Today.

BY ELEANOR ROBBINS WILSON.

I've nothing to do with the old years,  
For the old years have gone on their way,  
And jubilantly I go forward  
My faith in the God of Today:—  
And to the past hopes and the longings  
I have bidden their final good-byes,  
And faced me about to the future  
To find where the new treasure lies.

For Time is no thief the years teach me,  
Saying, "Naught from the spirit I stole,  
From out the old errors and sadness  
Evolved greater strength for the soul,"—  
So over the foot-hills of morning  
Beckons ever a pathway untrod,  
And each glowing day comes to greet me  
Enrobed in the beauty of God.

What matters if bright dreams have faded,  
And yesterday made me despair,  
The Future's hands are not empty  
And I know there is good waiting there,—  
I've nothing to do with the old years,  
For the old years have gone on their way,  
And jubilantly I go forward  
My faith in the God of Today.



## One Swing of the Pendulum.

THE OLD THEORY OF EVOLUTION—THE NEW KNOWLEDGE OF MIND IN THE UNIVERSE—THE POWERFUL MASTER MIND WHICH WORKS IN NATURE—CERTAIN PROOF OF THE EXISTENCE OF THIS MASTER MIND—MODERN SCIENCE NO LONGER DOUBTS THE EXISTENCE OF CREATIVE MIND—STRIKING PROOF OF THE EXISTENCE OF MENTOIDS OR THOUGHT FORMS.

By EDGAR LUCIEN LARKIN.



The law of the pendulum is that it is isochronal, making oscillations in equal times. The time of falling from the highest point to the lowest is precisely equal to that of rising from lowest to highest. Were this not true, we

should have no clocks depending on one of Nature's constants at any one point on earth-gravitation.

From the age of twelve to thirty years I heard but little beside evolution, materialism, self-existent universe; eternity of matter; properties of matter only; non-creation always existed, always will exist; no necessity of a Creator; the stellar universe evolved itself; animals from protista and monera to man evolved themselves; and to crown all, mind itself is a mere property of matter. That is, matter was in existence before mind; or else mind and matter; or matter and mind came into being simultaneously; or if not exactly, matter

is of slightly greater antiquity than mind.

From this it appeared to me in youthful days that matter is millions of years older than mind, for cosmic turbulence, tossings, seethings, boilings and unrest of matter in the formation of nebulas, meteors, comets, worlds, moons and suns, obtained for countless cycles, eons and ages before even one planet like the earth was hushed down into comparative stillness, quietude and very delicate neutralization or balance of opposing forces, geological, thermal, electrical and meteorological, in order that so excessively delicate an object as an amoeba, a microscopic bag of glue, a sack of gelatine filled with gelatinous water, might come into existence all of itself. For with one amoeba on earth, disporting in ancient or primeval thermal seas, the far later appearance of mammals, anthropoids and finally man was inevitable through slow processes of evolution. All was evolution up my way; books by dozens, teaching the doctrine, were read during the first half of my career. Not in a vale of tears, but on a flat joy prairie in Illinois. Waving expanses of grass and



fields of wheat, with square miles of corn made up my horizon east, south and west, in summer, and blowing snow in winter. One object broke the monotony of the horizon in the south east—a diminutive schoolhouse made of logs. But the north was a wide area of majestic trees, beneath which for miles there thrived a deep tangled wildwood; and lower still a wilderness of flowers. Within this lovely solitude, down by the creek, I pored over works on evolution. The lowing kine were there galore, while bucolic sights and sounds and evolutions were mine.

Evolution was my theme and divers attacks were made by me upon peripatetic colporteurs, tract-distributors and even preachers—ministers. So it was evolution by day and by night. Every phase of astronomy during all these years was given an evolutionary cast. The universe either evolved itself, the Galaxy and a million suns. Or if a Creator existed, matter was created, and creation ended in presence of evolution. Given the quantity of matter sufficient to be formed into the entire universe as it now stands, then the Creator could retire and leave all else to evolution. They went so far, and I believe I did at the critical time, as to say that the Creator could withdraw entirely, and not depose any lower order of intelligence to form matter into suns and worlds. For matter was able to do all this work of itself. In looking over my publications in papers and magazines during these early years, to me astonishing discovery was made. I did not publish this doctrine. The question is why I did not print as I spoke. I am now glad that I did not publish this hypothesis of Nature.

As years passed along into the past portion of duration—the swing of the pendulum of human thought, specula-

tion and scientific discovery rose higher and higher, and is still rising. Conceive two pendulums in oscillation; one the pendulum of accurate science, the other of speculation; or form of theorizing in which Creative Mind either never existed, or having once wrought in the creation of matter, has long since withdrawn, leaving matter to evolve itself. Then the latter has surely reached its highest point and is now descending. This fact is clear to all close students. The law of material pendulums is violated, the descent is now more rapid than was the ascent. Mind in Nature, if not already victorious, is on the verge of complete victory and vindication.

I do not now hesitate to write this: *There is not a great scientist now living not aware of the existence of Mind in the Sideral Universe—a Dominating Mind.*

No hint, suggestion, nor trace of clew as to what mind is, has yet been impressed on the phase of mind now functioning in the human brain. Yet the brain contains within its majestic throne-room a mind that is very well aware that there exists a Master Mind far more powerful. The human rate of functioning not only is aware of a higher rate, but knows it—a stronger word than aware. All this has been known during, say, thirty years, by advancing mentalists. None are advanced; but some living know that higher mind exists. Some of these cautiously advocate the doctrine that the phase of mind expressing in human brain cells is destined or is able, or has inherent powers of expansion within to attain illimitable expansion, infinite widening. This thought was originated by non-mathematicians, making a puny effort to get a glimpse into the profound deeps of the, to them, Master Mind of a mathematician. The attempt being hopeless, they



called the mind of the mathematician limitless. The truth, so far as they were concerned.

#### ISOLATION OF ELECTRONS.

The cardinal discovery of electrons in high vacuum glass tubes containing fused in terminals of hard and obdurate metals, but easily torn and separated into electrons by electricity, themselves electricity after the tearing asunder into free uncombined and nascent states, has hastened the motion of the descending pendulum. Indeed, it seems to have already passed the lowest place in the arc of vibration, and is now rising into sublime regions of mind. For certainly, surely and indubitably, electrons are directed by mind. This is the new set, fixed and rock-based law of modern science. And it is as hopeless to storm against this assertion as it is to offer battle mentally to a mathematician. Either one or the other of these two statements must inevitably be true:—electrons know what to do from within; or are directed by mind from without. Only mind knows—possesses knowledge. This is rigid and set in the nature of language—in the very nature of thought. Here is another fact, the isolated mentoids, particles, parts, portions, forms, or mind factors directing electrons into matter, do not create matter, they form it. Electrons only were created. Now the mind must think of create, and cannot possibly avoid it. To say that mentoids create is an error—they are thought messengers, workers, organizers, makers, formers and matter builders sent by the Master Mind, the Mind Supreme, which alone creates. To say that matter is eternal not only does not solve any phase of the riddle of the universe; but adds obscure phases. On last analysis, it is a law in mentonomy that it is natural for us to think of the word create and of

creative processes, although we cannot at present hope to understand.

And it is also natural for us to think that no object can be formed without a previously formed thought pattern. This would be as impossible as for an iron casting without a mold, and a mold without a pattern. The word matter as used in chemistry and physics cannot be applied to the vast quantity of original created electrons. Mass, a term applied to matter, cannot exist until electrons revolve around each other at definitive and fixed high specific speeds, specific velocities being a fundamental fact in Nature. The basic fact—the existence of mentoids, thought bodies or forms has just received striking proof by a dry plate fotograf made by Dr. M. Yamaguchi, a Japanese physician, a Yale graduate. A woman having the mental faculty of auto-hypnosis, was requested by the doctor to hypnotize herself and strongly suggest to herself a word spelled in Japanese letters. She did and remained hypnotized during one hour. Sensitive dry plates held near her head, upon development, revealed the negative of the word spelled in Japanese. For long, all works on physics have taught that light is a physical sensation due to the impact of excessively minute and rapid waves in ether, upon the retina of the eye, thence conveyed by optic nerve to the optical thalamus in the brain. And that the oscillations of these waves, transversely to the line of the ray act upon silver salts on plates to make impression of an image. It has always been obscure as to how: Thus do series of waves vibrate the atoms of silver by their motion, thus changing their arrangement to trace an image; or is light a chemical substance? And varying chemically with varying colors? If the chemical theory is true, then positively "thoughts are things." Here



great caution must be had. Electrons are not things, for the words thing, object, body apply to matter; but matter cannot appear unless electrons revolve around each other. The electrons moving in straight lines alone, one after another, without orbital revolution around one another are not matter, not forms, not bodies, not thoughts. Then thoughts are material, chemical and can impress brain cells and brain cell filaments, and silver atoms chemically not mechanically.

Directivity is the base of all activity;

no thought body or form can move an inch without directivity exerted by a director. And the director is a marvelous Master Mind. For the highest of Master Minds expressing as human is required to even commence to think of the simplest process in Nature around and about. That is, to even think of these activities; for to understand even one activity is so far in human mental evolution, utterly impossible.

A majestic Master Mind creates electrons and directs them how to activate to form all existing things.

## The Effect of Religious Ideas on the Mind and Body.

SOME STRANGE PHENOMENA PRODUCED BY CONCENTRATION—LITTLE KNOWN POWERS OF THE HUMAN MIND AND WHAT HAS BEEN ACCOMPLISHED BY THEIR USE—HOW THESE POWERS MAY BE DIRECTED TO THE CREATION OF HEALTH—THE GLORIFIED IDEAL.

By WALTER DE VOE.

The apparently miraculous infliction of the five wounds of Jesus on St. Francis of Assisi while he was meditating on the sufferings of Jesus awakened the desire in many religious devotees to share the physical sufferings of the Master. Many by their expectant faith did develop all the painful sensations that they imagined, so that they suffered tortures, and carried in their bodies those signs of the crucifixion which were constantly in their thoughts. There are some ninety cases of stigmata on record. Most of them occurred among residents in religious houses and took place after the austerities of Lent, usually on Good Friday when the mind was intently fixed on the sufferings of Jesus. In some of

these cases the marks of the five wounds which appeared as colored circles or scars disappeared again in answer to prayer. The wounds in the feet of St. Francis had the appearance and color of nails thrust through the flesh.

The stigmatization of Veronica Giuliani was investigated by the officers of the Inquisition. The nun drew on a piece of paper a representation of the images which she said were engraved on her heart, and when a post-mortem examination was made in 1727 by Professor Gentili and Dr. Bordigi, the image of the cross, the mark of the scourge, etc., were found impressed on the right side of her heart. Even the bones of the skull were affected by the fervent



thought-image of the devotee as shown by the case of Christine Strumbelen, a Dominican nun of Cologne. On her skull there was found a raised ridge or crown which was at first green, with red dots. This skull is still preserved. Maria Villana was marked with the crown and spear thrust, and after death the impresses of the spear, sponge and reed were found on her heart. The encyclopedia Britannica records a case of stigmata as late as 1868. Since then Bourru and Burat describe a case of bloody sweat and markings on the body, produced by suggestion during the hypnotic state, which reveals the fact that the human mind is sufficient to produce all the effects described.

These cases of stigmata by illustrating most vividly the possibilities of mental imagery on the nerves of sensation and nutrition, renew our faith in the influence of good and perfect ideals and their power to produce health and perfection. If concentrated thought of physical wounds will change the quality and texture of the flesh from normal to abnormal that it may conform to the image held in mind, then it is reasonable to suppose that concentration of mind on the idea of a vital, healthy body will restore depleted and diseased nerves and tissues to normal activity. Experience with auto-suggestion proves that this supposition is in accord with the creative power of mind.

Millions have suffered subjective crucifixion in lesser ways than these saints of the church because of the morbid and inverted images of truth that have been held before them for contemplation. When I was about fifteen I listened for three hours on Good Friday to a soul harrowing description of the Passion of the Lord given by an eloquent preacher of the gospel of pain, and the effect was

anything but uplifting and inspiring. We trust that the Lights of the Church will learn, soon, of the power of imagination and the effects of suggestion; then they will not lead minds through the pathways of fear and depression, and will no longer wonder why their members cease to be followers and seek teachers who can lead them in the way of peace.

Looking past Gethsemane and Calvary, the Master said:

*"If ye love me ye would rejoice,  
Because I go to the Father."*

Ignorance has hypnotized humanity with a sense of the reality of material symbols of life. Men mourn because they do not look beyond the ways of crucifixion to Man immortalized and glorified as the son of God. Material thought sees the lifting up of the Son of Man on the cross as the climax of religion, but the symbolism of the scriptures does not stop there. It carries its Exemplar past pain, past the grave, makes death nothing and shows him a quickened spirit and later, in the Apocalypse, a glorified soul standing in a position of dominion and power among the Immortals. If the true climax of manhood, or of manhood awakened to Godhood, had been held before the imagination of mankind for two thousand years, humanity would now reflect and express the nobility and conscious power of the divine sonship which all this time has been slumbering within their souls. The ideal man was lifted up out of Gethsemane, above the cross into the Divine Mind of the universe that he might draw all men out of their materiality with its pains and woes, its sorrows and limitations, into the true spirituality of awakened Sons of God.

*"I, if I be lifted up,  
Will draw all men unto Me."*

All who have been educated to look to the risen and glorified Master as the



ideal of human character have felt an upliftment, an exaltation of spirit never realized by those absorbed in the contemplation of the religious symbols of mortality and suffering.

Man is not a creature of disease and decay. The body is but the animal evolved instrument for his physical use. Man is the idea of an-infinite Mind that thinks splendid, potent thoughts of great and possible perfection.

I would point, with Plato, to the Realm of Reality where the Ideas of the Self-Existent Mind are not clouded by materiality, but live and act in the shining light of pure reason. Those ideas are sown in the material world, but they are not lost, any more than the seed is lost when cast into the earth. The radiance of the overshadowing mind, like the sunlight of earth, quickens their evolution and unfoldment and draws them upward to the perception of the eternal truth.

The Divine Idea in Jesus, awake, and aware of its unity with the overshadowing mind from which it proceeded, said:

I AM THE TRUTH.

MY KINGDOM IS NOT OF THIS  
WORLD.

I GO HENCE AND THE WORLD  
SEETH ME NO MORE.

But the disciples of truth see God's idea of man, and in His glorified and immortalized image they see their own possibilities and powers which will awaken as they contemplate—not mortal man, sinful, diseased and limited—but the Christ Man perfect with that innate wealth of noble characteristics which were implanted by the Mind of God.

*"In the beauty of the lily, Christ was  
born across the sea,  
With a glory in His bosom that trans-  
figures you and me."*

#### AFFIRMATIONS:

I now contemplate the perfection of the Christ Man.

I see man as God's Image, revealing God's love and wisdom.

My soul reflects the beauty and strength of the Christ Man.

My soul awakens to the wonderful possibilities of the Christ Man.

My soul feels the immortality of the likeness of Eternal life.

My mind and body reflect and act out the moral and physical health of the Divine Idea.

I will be perfect as my Father is perfect, and reveal the growing power of my Divine Ideal.

## I Said To My Love.

BY MARY DU DENY.

Oh! When the morning comes that we are seeking,  
What shall we find, dear, you and I?  
Will the dream be golden, or will the dust of this old earth  
Still mingle in the silken folds that we shall draw aside,  
The curtains that divide us from our youth,  
Our Amen of Eternity?

*To This My Love Replied:*

Sweetheart, we have already reached the frontier,  
We stand now in the dawn of golden day.  
The glasses that we wear, only encumber,  
And dim our eyesight to its beauteous ray.  
No curtain hangs, no sea between  
Comes like a shadow, or an evil dream,  
To keep us from our Amen of Eternity.  
This is within, within.



# The Great Stone Face.

By A. A. LINDSAY, M. D.

## PART I.



Nathaniel Hawthorne has written under the title, "The Great Stone Face," that "Nature in her mood of majestic playfulness formed on the side of a mountain that which at a distance precisely resembled the features of a human face. It seemed as if an enormous giant had sculptured there his own likeness on the precipice. There was the broad arch of the forehead a hundred feet high; the nose with its long bridge; and vast lips which, if they had spoken, would have rolled their thunderous accents from one end of the valley to the other."

This high mountain with its companions held at their base a most beautiful and fertile valley which contained many human inhabitants in villages and on farms; the rich forests of the hillsides supplied the building material and were also a source of the renewal of the fertile soil.

All of the people, whether possessed of sentiment in a general way or not, had an acquaintance with the Great Stone Face in which they discerned life and love in this human divinity.

It was counted the greatest blessing

the valley held that its citizen children grew up under the influences of the character indicated in the features that were constantly in view. The expression was at once grand and sweet, as if it were the glow of a vast warm heart that embraced all mankind in its affections and had room for more.

Little Ernest and his mother sat at their cottage door gazing upon the Great Stone Face. "I wish that it could speak, for it looks so very kindly that its voice must needs be pleasant. If I were to see a man with such a face I should love him dearly," said Ernest.

"If an old prophecy should come to pass," answered his mother, "we may see a man some time or other, with exactly such a face as that."

There was a prophetic story that had been known to the Indians who formerly inhabited the valley, which they had heard from their forefathers who declared "it had been murmured by the mountain streams, and whispered by the wind among the tree tops."

Substantially the prophecy was that there should be born in that region a child who would be the greatest and noblest man, and whose countenance in manhood should bear an exact resemblance to the Great Stone Face.

Ernest was much elated over the disclosure, and clapping his hands, said: "I do hope I shall live to see him."

The child, Ernest, never forgot the prophecy and he had no teacher except



as he interpreted the Great Stone Face. He felt many times that the face extended sympathy and encouragement.

Ernest, sun-browned in the fields, but a natural youth, intelligent and active, yet meditative and so full of aspiration and ambition that he could perceive in the Master and appropriate that which others never saw in that Great Stone Face.

While Ernest was still in his youth, the valley was aroused from its lethargy by the rumor that a certain man who had migrated from the valley to a distant seaport, where he had become a great merchant, owning a whole fleet of ships, was to return to the valley. Every country on earth had given its blessing to him. The Arctic region made him rich in its furs; Africa, its gold and ivory and the East, its diamonds, spices and teas.

When his wealth had reached an incomprehensible sum, he had determined to return to the valley to enjoy life. Preparatory to this, he had commanded an architect to build him a palace worthy of such wealth. This splendid and imposing edifice prepared the minds of the people to accept the wonderful man of wealth as the man of the prophecy. Ernest was credulous of what so many people said and was happy in anticipation of the great day of fulfillment when the image of the Great Stone Face should appear.

The carriage and four arrived carrying the "little old man with low forehead, small, sharp eyes, puckered about with innumerable wrinkles, and very thin lips tightly pressed together."

"The very image of the Great Stone Face," shouted the people. "The old prophecy is true, and we have the great man at last!"

Ernest turned sadly away, finding comfort as the benign lips of his Master

seemed to say: "He will come! Fear not, Ernest; the man will come."

Ernest grew into manhood with the same fondness for gazing into the beloved face and interpreting the love and sympathy and wisdom, greatly enlarging those attributes in himself. A soul so simple, wondering when the personification of this more than man should come to their valley.

The people finding how tenaciously the rich man held to his money soon fell away from a belief in his resemblance to that magnanimous character that had looked upon them in tenderness all of their lives.

One day a great festival was given in the valley in honor of a renowned warrior who was returning.

The high tribute with glowing accounts of this famous man's war record which proved that he had never lost a battle finally reminded some one of the Great Stone Face and the unfulfilled prophecy. Presently the outcry was made that this wonderful man was an identical representation of the Great Stone Face.

In loud acclamation the people all proclaimed they were fully convinced.

Ernest wondered at the kind of a man that had come in the fulfillment, for he thought he would have to be a man of peace. "But," said he, "if Providence choose a man of sword with which to bless humanity, it must be right."

When the general arose to speak Ernest could recognize in the war-worn, weather-beaten countenance the "iron will and energy, but not the gentle wisdom, the deep, broad, tender sympathy of the Great Stone Face."

The masses of the people were misled to think the man of fame was the man of prophecy. Ernest's heart told him the world must wait yet awhile.

Years sped on, Ernest gradually com-



ing more and more in contact with the people helpfully, but continuing to labor for his own bread. He extended blessing to his fellowman and he communed so much with the Great Stone Face that it had a daily and hourly message for him, so that he had a message for the people and naturally fell to teaching them. Neither Ernest nor his auditors suspected that he was more than an ordinary man, but wonderful thoughts were expressed by his words.

When the people had forgotten their error concerning the returned warrior, another who had left their valley when a child is heralded throughout the country as the great statesman.

Instead of the rich man's wealth and the warrior's sword he had but a tongue which was mightier than both together. His eloquence was convincing—wrong looked like right and right wrong; he created a sort of illuminated fog with his mere breath.

He was so generally accepted in resemblance to the Great Stone Face that he was called "Old Stony Phiz." When he visited the valley even those who declared they never would be deceived again vehemently proclaimed the great statesman the prophet, the Master, the exact image of the Great Stone Face.

Friends tried to get Ernest to confess the likeness, but he turned away in sadness and disappointment. Turning to his old friend, that benign countenance seemed to reassure him and speak peace while waiting.

The passing of many years brought the white hairs to Ernest's head and reverend wrinkles across his forehead.

But while Ernest was growing old, a new poet was becoming known. He was a native of the valley, but had spent the greater part of his life in cities. The

mountains with which he lived in his childhood were often the inspiration of his poetry. This poet blessed the world with his gift, for whether it were mountain or stream or lake, heaven or earth or man, the effect was high and beautiful in his verse. There was no virtue, no glory, no life, no beauty in anything which he did not portray. The songs of this beloved poet found their way to Ernest who read them until his soul was thrilled. He read and looked into the benign countenance of his majestic friend and said: "Is not this man worthy to resemble that?" The poet had heard of Ernest and he determined to return to the valley to visit him.

The hours went swiftly by when these old men were seated in closest converse. The interchange of their sympathies made them most heartily companionable.

"Who are you, my strangely gifted guest?" said Ernest. "You have read these poems," said he. "You know me then,—for I wrote them."

Ernest looked at the Great Stone Face, then at his guest, but his countenance fell; he shook his head and sighed.

The poet asked him why he was sad. Ernest told him that when he read the poems he was sure only he who would answer the prophecy could write like that.

"You hoped," answered the poet, faintly sighing, "to find in me the likeness of the Great Stone Face and you are disappointed as you were in the three illustrious men of wealth and fame and power. You must record another failure of your hopes."

"But, *why* are you not the fulfillment, are not those thoughts divine?"

(To be Concluded.)

*When the best within you is exercised it grows and you become better.*



# Afoot and Awheel in Many Lands.

By HELEN RHODES-WALLACE.



MELROSE ABBEY, SCOTLAND.

## 1. SCOTLAND.



Not a hundred miles from Loch Leven is the battle-mented ancestral castle of the Duchess of L—. The vast estate encloses miles and miles of forest, wooded parks, great hills and mountain streams in a wild splendor peculiar to Scotland. The castle, imposing and splendid, gray with age and ivy covered assemblies all of its class in Dukedom—great drawing rooms, costly furniture, heaviness. Yet this one differed from them all in affording a retreat within it. Yet remote; for opening from the drawing room was a small panelled circular room, whose tapestry hangings concealed a door,

which opened into an open loggia with a stairway leading down, down into a tunnel which connected with a stairway and turretted tower—a bijou retreat of the Duchess.

The first story was a solid wall of masonry without, save for the spaces for ventilation just under the ledge of the second story, and within a magnificent library—it seemed that rare books and those only vaguely hinted at were on these shelves.

The stories above were meditation rooms that looked out upon heather covered hills and the Grampian mountains.

No visitor ever entered here and no pretext urgent enough to disturb one who sought its silence. I had been a guest of the Duchess in Edinburgh Palace in 19— at an official function at which she presided,—but never even in dreams had this tower been revealed.

The Duchess was widowed in India.



She and the Duke had been fond of out-of-door life and often for weeks at a time these two traversed mountain and plain, stopping wherever night or storm overtook them, free to roam at pleasure.

Their tastes were similar, their love of study equal, their outlook on the world expansive. Toward the last when their absence from official life grew more apparent there were whispers of a strange guest at their house, that they were devotees,—but none knew more. Then, when bereavement came, her thoughts turned to this coveted retreat, and she resolved to carry out alone the plans which they both had worked out together and hoped to share. So, with a few Indian servants she turned her face from the East to open a way where East and West might meet as students of a great teacher. None might ask to have the privilege and none pay. She had learned a surer method of connecting with those who were to become pupils, and her invitation to enroll as a pupil was accompanied with the assurance that all expenses would be met by her. It was her way of investing all that she had in other's lives.

Three times since our meeting in Edinburg, the great teacher had been here—his first visit was to complete and perfect the teaching begun in India with the Duchess, and after months of close study and severe discipline, he departed with the promise to return if required.

For five years the Duchess was a pilgrim, roaming over all the earth, seeking awakened souls, strong, able to undergo much, and when the great teacher came again, eager men and women gathered in the never-to-be forgotten room to be taught what no books have yet conveyed. For only from lip to ear can all of these great lessons be understood. At the conclusion of the lessons the Duchess entered upon another five years'

pilgrimage, and again the diamond panes of this ancient tower let in the crimson sunset aslant the white robe of the great teacher—and joy of joys, I am bidden to the tower.

I did not dare to think of how unworthy I might be, how unequal to the task, the long distance and hardships of travel in the depth of winter, I must listen to the question, "You are bidden, will you go?" In three days, I was a passenger on a steamer sailing for Scotland, and when the railway journey ended, I was bundled in robes for a long ride into the hollows of the mountains, through deep snowdrifts, sparkling under a violet sky, brilliant with stars. At last we stopped at a porter's lodge, the keeper unlocked great iron gates and we entered the estate. At the castle entrance I was almost carried into the house by waiting hands into a room of such beauty and cheer that I felt like the old lady of the nursery rhyme, "If I be I."

In the morning the students met in the tower. Each looked into the eyes of strangers. No countryman of mine was there. No names were given, we were to be brothers and sisters—personal communication was to be slight—the work severe and silence would be our habit, so there was no need to know nor care if this one were Miss X— or that Mr. B—, enough that we were there.

We were allowed freedom of choice in accepting the work, but we must begin at once and only those who were physically able could receive all the instructions, for no one could give the required mental application without the balance of physical stamina. I took a week to decide, rested and watched the others, and there were hours when I said, "Back to America, Helen Rhodes." But another day came when I said, "Live or die this thing I do!"



I greeted my day of initiation by obeying the first order: "Rise at seven (remember this was in the mountains of Scotland early in February), dress quickly, run to a nearby wood and plunge into a rapidly running stream, splash for two minutes, dry the body by brisk rubbing with the hands, run for ten minutes on the soft pine needles, dress and climb the mountains for a sufficient distance to cover five miles. This was my introduction to the air bath which obtains in the great Sanatorium here and which is *obligatory* in the schools of Switzerland for both boys and girls of which I shall tell you later.

Of course I thought it would kill me, but it only killed all latent fear of cold and air. We returned from our walk for our first meal at ten o'clock, having earned our food as Fletcher says by having an "honest hunger" which is the only justification for eating. We had only two meals a day, and no meat, but we had ample substitutes as I shall show you. Our breakfast consisted of hot milk or tea (infused three minutes) one egg, rice or its equivalent, fruit, fresh or stewed, and Scotch Scones of whole wheat flour. I assure you that this Scotch Scone is like the Irishman's whiskey, "Eatin', drinkin' and lodgin'." It recreated me and overcame years of inactivity of the alimentary canal, and in two weeks I was assimilating new foods and draughts of fresh air with an eagerness never before experienced. I shall give you our vegetarian menu later, but I must give you the Scotch Scone at once:

One pound wheat flour, 3 teaspoons baking powder, 1 ounce butter or nutter,  $\frac{1}{2}$  pint sweet milk, salt. Mix thoroughly.

Roll into large size biscuit rounds one-half inch thick and triangles, bake in a very hot oven or on a griddle, *preferably*

*the latter*, for 15 to 20 minutes. Cut open and toast when served.

Nutter is a vegetable compound, and a substitute for fat and very much used here. The whole wheat flour is difficult to bake when made into loaves, as it is a slow conductor of heat, and the outside will be hard while the inside is underdone, so it is always baked in the form of a flat cake. No Scotch housewife bakes loaves.

The entire day alternated with instruction in the power of the mind, scientific value of foods and chemical analysis, study, physical exercise with a system of gymnastics, reading of valuable books bearing upon our subjects which were reported upon and discussed, and meditation.

The twilight hour was a meditation of the teacher and pupils, as was also the midnight hour and we were carried into sleep under the spell of a sub-conscious fervor that sustained us through the night in definite building of power.

One-half hour before dinner, which was served at six, we had a smart run in the open. At 7.30 the work was taken up again.

This study was "Man Building." The New Thought too often devotes its awakened powers to mere getting and having, forgetting that spiritual power always takes form, that it is impossible to accumulate spiritual power, which must mean poise, a faith which is alive and active, a will power which wills the will of God and constructive thought building, without making connections on the plane or form and activity. All thought building eventuates in environment. Both mental and physical stamina must be developed, and no detail too trivial to apply the method. Conscious manipulation of every cerebral correspondence to conscious and sub-conscious action and development must be



attained. The object of this work was, "*How to mass and control power and not waste it.*" To become a dynamic center for the gathering and focussing of power. Sane, normal development, with psychological analysis and definite purpose which creates the future, and in this sense fortells it, as this work leads one to be "The Forger of Infallible Events," through constructive thought building;—all according to law, succeeding, because working for the good of all and always regardful of the rights of others. "All is law, yet all is love."

I believe seven-eighths of all human power is wasted, because of idle thought or none at all, and the leakage through nervous irritability and hurry, and the lack of rhythm in actions—as for example, walking. We were given a word to walk with, it induced harmonious movement, and if we climbed hills, we had phrases to wing our feet, as the musician has when he takes a cadenza.

Walking is practically unknown among our American women, and I was a "tenderfoot" to my English friends and was exhausted after walking a mile or two, while they returned from a ten mile walk thrilled with energy. A firm tread must be acquired. Walking on the level was a lazy exercise, and not on my program at present, and later when it was advised, it meant ten to fifteen miles, and there are few level stretches in the Scotch Highlands. The Grampians are covered with heather, wiry and unyielding, and your tread must be elastic, pushing the earth from you at every step, which can be done only when a broad sole and full rounded toes give ample room. Such pressure grows confidence and strength, and mere feet fatigue is impossible.

At first I suffered tortures during these long walks, trying one pair of shoes after another, but on similar lines to

those I had been wearing, until I flung the American shoe aside and bought the English boot, and for heavy roads washed by rain and rough with stones, I bought a pair of boy's shoes, when for the first time I knew the pleasure of having dry feet in the roughest weather. My feet were just normal feet, but I knew now that they had had very little use. Our narrow toes and high heels rob us of strong physical development.

I find myself unable to tell you of the delightful sensation I experienced after long tramping followed by several days of almost complete rest. It was simply foot happiness—an expansion of consciousness seemed to have entered into my feet. Fatigue won in the open air with constructive thought building, results always in expansion of storage power; but fatigue from morbid conditions of mind and worry results in destroying storage power and contracting consciousness. There are depths of endurance which we seldom call upon, and knowledge of which may encourage the novice, for I have climbed mountains, sinking in the snow to my knees at every step when it seemed impossible for me to go on, but my friends pulled me to my feet and helped me until I learned to know that "second wind" is deep subconscious power, and third and fourth wind is just as much to be relied upon. What we demand of the body it gives us, and muscles grow strong only with use. I was told that my body should become as firm and elastic as india rubber,—wind or storm must never deter me from the daily exercise—and hill climbing was an opportunity for deep breathing and chest expansion—every cell aerated, a good circulation guaranteed. I grew to delight in the morning dip in the mountain stream, which I believe was due to the fact that I set my mind toward the goal and kept it there. Cold



baths should be taken only when the body is warm, then reaction speedily follows, and the blood is carried to the outermost cells of the skin, invigorating and renewing them.

Perhaps you know what it means to live in a room of constantly impouring fresh air. I doubt it. I thought I did until I consented to take this training. The windows were never closed, often a high wind blowing, and the window half open, and to keep out the storm a wooden device was attached to the window to deflect the snow and rain. Always a blazing fire in the open fireplaces, it seemed to me like attempting to heat all outdoors, for the coal was constantly piled on, our teacher saying, "Fresh air first, then warm it if you can. We had many severe talks on the nonsense of being afraid of "air when it is moving."

Several hours each day were spent in meditation, not the kind that creates a blank in the mind, but a meditation of ardent purpose, the mind alert, quickened through deep needs, creating and maintaining a channel of communication with the subconscious through which is poured streams of living power which shall react upon the consciousness, giving the spirit two well trained helpers. This method of meditation was the new and marvellous part of the teaching. How to enter upon it and to sustain it was the kernel of our instruction. All

work was built upon it, all power dependent upon it. All knowledge eduuced through it. I would there were no weak flabby wills.

As our instruction was closing, it was proposed that as many as could, should continue the study afoot and awheel across Europe, and if possible to the Holy Land and India. It meant being able to endure fatigue, content with bread and water, if occasion demanded, and a mind for any fate.

The situation was a novel one. First-class travel to be *taboo*, hotels to be shunned, fine clothes and millinery to be forgotten. We should wear our tramp-ing costume of knickers, shirt waist, sweater, cap, with a skirt for town wear, sleeping out-of-doors whenever possible, and lodging at cottages. Our luggage and expenses at a minimum.

How we accomplished our first six hundred miles to London out of the beaten track of travel, in the byways and through country lanes, I shall tell you in my next letter. As Whitman sings:

*"Just ourselves on the open road  
To be self-balanced for contingencies  
To confront night, storm, hunger, acci-  
dents*

*As the trees and animals do. To inhale  
Great draughts of space, to undergo  
much*

*Tramps of days, rests of nights, to see  
Nothing anywhere but what you may  
Reach it and pass it."*

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*Just do a thing and dont talk about it. This is  
the great secret of success in all enterprises. Talk  
means discussion; discussion means irritation; irri-  
tation means opposition; and opposition means hind-  
rance always, whether you are right or wrong.*

—Sarah Grand.





MUSIC IS A NATURAL MEDIUM OF SOCIAL CENTER EXPRESSION AND EACH CENTER IN ROCHESTER HAS AN ORCHESTRA.

## The Social Center.

By EDWARD J. WARD.

*Adviser in Civic and Social Center Development Extension Division, University of Wisconsin.*

The city of Chicago has fourteen public buildings, built and equipped for citizens' gatherings, for lectures and entertainments, for gymnasium activities and baths, for reading and recreation of various kinds. Ask any intelligent citizen of Chicago what is the finest thing about that city, the one thing that marks it as a leader among the cities of the country, and he will probably answer you "the system of Field Houses." Chicago has been spending a million dollars a year for the past twelve years on this provision of public opportunities for wholesome social and recreational activities, and Chicago has found that it pays to make this provision. An investigation has found that juvenile delinquency in the communities where these Field Houses have been provided has been reduced from 35 to 70%.

Now suppose that suddenly those Field Houses were to be closed during the afternoons and evenings, the times when they are most needed. Any one who has seen them in operation and knows the benefits of their use by the citizens, would say upon hearing of it that the powers that be in Chicago had lost their civic intelligence. It would be almost inconceivable that this property should stand idle in the face of the tremendous need of it.

Chicago is the only city in this country which has built a great system of special buildings for public, social and recreational gatherings, but each city, and town, and village, yes, and every rural community has buildings, which have been put up at great expense, which belong to the whole people and which are capable of being used as civic, social and recreational gathering places, and it is as wasteful, as short-sighted to have these buildings closed during the evening when they are needed for use by the citizens, as it would be to have the splendid Field Houses in Chicago closed during that time. To one who has seen the use that can be made of the school buildings for public benefits, it seems as absurd to have these buildings shut in the evening as it would be to close the parks during the afternoons or to close the streets during a part of the time. Just as much as the parks, just as much as the streets, the public school buildings belong to the citizens and there is no more reason why the schoolhouse should be closed in the evening than there is for shutting the parks or the streets during a part of the day.

There are three great needs of every community which can be met through the use of the schoolhouses as common-to-all gathering places.

The first is the need of democracy-education, the need of citizenship-training which may be





**GYMNASIUM WORK OF THE WOMEN AND GIRLS IS JUST AS GOOD AS THAT OF THE MEN AND BOYS.**

met through the use of the public schoolhouses as a gathering place for the citizens of the community for the open presentation and free discussion of public questions. The old idea of government was like the old idea of the creation. People used to believe that the Creator wound up the universe and set it spinning off in space, having no more to do with it. So we used to believe that the citizens wound up the government and set it spinning once in four years, or two years, or one year. But today those who believe in a creative power or Person, believe in the immanence of that power or Person ever guiding, ever caring, ever controlling. So we are coming to recognize the need of the immanence of citizenship control in government. The initiative, referendum and recall, are these not the signs of our perception that the citizenship must be ever guiding, ever caring, ever controlling the government if it is to be a democracy?

We are coming to recognize that democracy is a task. We don't learn by a miracle to vote intelligently when we come to be 21 years of age. The problem of community self-government must be learned through the practice of thinking together, discussing together, deciding together. We can never get rid of the boss except as we all become bosses. We can never get rid of corrupt politics except as we all recognize our responsibilities as politicians. The one hope of success in American self-government is the revival of the Old New England Town Meeting custom in which the consciousness of civic responsibility is developed.

The need of this has been recognized by

students of American problems. Justice Charles E. Hughes when he was Governor of New York State, spoke of the gatherings of citizens in the school buildings for the open and free discussion of public questions, as "buttressing the foundations of democracy." More recently Senator La Follette has said, "Chosen individuals may strive faithfully in meeting and solving the complex problems which arise from the industrial and economic conditions of our time, but lasting results will be achieved only through the growth and development of civic interest on the part of the citizens in general. There is a hitherto largely undeveloped resource for the growth of intelligent public interest in the opportunity which the school buildings and other public buildings offer for the gathering of citizens to consider and discuss together questions of the common welfare."

This use of the school buildings in the spirit of the Old New England Town Meeting as neighborhood civic club houses should be made the basis of the wider use of these buildings. By this means can we be made to remember the most important thing which we have forgotten, namely, that we are the government.

The use of the schoolhouse as a place for public discussion, as a place where citizens meet together across party lines, where they invite the candidates of the various parties to speak before election, and where they listen to the reports of their service to the community from these candidates after they have been elected to office, the place where citizens take up the problems of the community, of the city, of the state, of the nation and thresh them





A COMING CIVIC CLUB GROUP AT NO. 14 CENTER. THESE ARE SOME OF THE LEADERS OF THE "GANG" THAT USED TO BE A NUISANCE TO ROCHESTER.

cut in the broad spirit of common interest—this means the shifting of the whole political machinery from whatever atmosphere of saloon or street corner or pool room it now occupies into a finer, cleaner more American atmosphere.

It means shifting politics into an atmosphere which is suitable for women to breathe. It means the provision of an opportunity for civic education for the recent immigrant, a chance for his Americanization, and a chance for the ideals of the recent immigrant to rekindle the enthusiasms of those of us who came over on earlier boats. So far from interfering with the regular work of the public school it is obviously supplementary to the education that is given in the regular school thus to have the buildings used as places of citizenship training, democracy education, in the evening. The editor of a leading paper in Wisconsin, Mr. H. C. Campbell, writing not only from theory but from observation of the result of using the schoolhouse as a public meeting place for the regular training of citizens, says, "It is no exaggeration to say that in making the school the forum of the people lies the chief hope of perpetuating the republic and perfecting its institutions." Professor Charles Zueblin in an article upon "The Historic European Antecedents of the Public School Social Center," says, of this use of the school building as a citizens' gathering place, that it is the twentieth century revival and expression of that democratic spirit which has been vital at intervals for more than 2,000 years." And Dr. Samuel Crothers concludes a study of the forms of American Democracy by saying,

"Those who are opening the schoolhouses for the larger public service, are simply carrying on the traditions of freedom."

This use of the school buildings as neighborhood civic club houses for weekly, bi-weekly, or monthly gatherings of adult citizens, may be begun with practically no expense and the resources in civic intelligence and interest which the community itself will demonstrate, are likely to prove surprising. At the same time in the average community there is need of what might be called a civic promoter. A man employed to arrange programs, to secure speakers and to serve as public club house steward. Here is an opportunity for service which demands capacity, leadership, and power of organization. Such a man should be big enough in his grip upon public problems to work at them from a broad omni-partisan rather than non-partisan position. His work is that of an intellectual fight promoter. The promoter of pugilistic encounters seeks to bring together into the squared circle contestants for pugilistic honors. The thing he wants to do is to "pull off a good bout." The civic promoter should be out looking for opposing opinions, arranging debates, discussions, presentation of opposite sides of the same question, bringing together of differences of opinion where in a free-for-all, the stronger, freer and better ideas may win out. He may hold any individual opinions but so far as his work is concerned the one thing which he needs to believe in with all his heart and soul is America. The one thing he should strive to do, is to help give democracy a chance.

After the school buildings come to be used





REFRESHMENTS ARE SERVED OCCASIONALLY AT THE EXPENSE OF THE VARIOUS CLUBS IN ROCHESTER, EACH CENTER BEING PROVIDED WITH EQUIPMENT FOR THIS PURPOSE.

as citizens' gathering places for the adult citizens of a community, then the problem of organizing the young people, the boys and girls above school age into coming civic clubs becomes comparatively easy, for where the man is, there is the boy's heart also. Of course, when the schoolhouse is used in the evening for meetings of boys and girls, it is necessary to provide a supervisor or director, a club organizer.

Just at present the Boy Scout movement is rousing interest. There are some good things about the Boy Scout movement, especially its calling the boys out into the woods and fields, but the great thing that we need is not only training in obedience, is not development of a spirit of "salute your superior officer." The great thing that we need is training in citizenship, in self-government. The development of the self-government club spirit out of the gang spirit. There is nothing, it may be said, ahead of the Boy Scout movement. There is no such organization as a Man Scout movement, except the army, but the citizens' organization is ahead of the coming civic club and the boy's organization naturally grows into the men's civic body. The same thing is true with girls who are just out of school. Arriving at their majority the responsibility of citizenship will be theirs, for the movement toward democracy, instead of government by a sex, seems destined to sweep the whole country within a very few years, and girls need citizenship-training as well as boys.

#### THE MELTING POT.

The use of the schoolhouses as a common social center where the spirit of acquaintance may be developed across lines of race, and class, and party and different incomes, is as fundamental an American idea as the use of the school buildings as common citizenship-centers for the discussion of public questions. For what is the social ideal of America? Is it not the splendid ideal of the melting-pot? Here into this neighborhood come from all the earth the best, the most alive and courageous peoples of every nation. Here to be fused together and have the misunderstandings and the prejudices and narrowness burned out, rubbed off, by contact, until out of this fusing shall come a finer type of humanity, the American man, the American woman, a true world citizen in sympathy and understanding. This is what America should mean.

But as we look at the average community do we find the melting pot process going on? Do we see the burning out of prejudice and misunderstanding, narrowness and partisanship? Do we see human sympathy developed through acquaintance and contact? We do among the children in the use of the public school as a common educational center, but do we among the older people of the community? Many a community looks more like a separator than a melting-pot. And yet, beneath the differences of race and class and party and religious belief and opinions there is a great common human interest to which we have a right. "God gave all men all earth to love."





THE SOCIAL CENTER SERVES, AMONG OTHER THINGS, AS A NEIGHBORHOOD REFERENCE AND CIRCULATING LIBRARY.

An island out in the ocean looks across at another island. It is entirely separate. But suppose that island could get down beneath the surface, think down into itself. When it does that it finds that its separation from that other island grows less and less the deeper it goes until at the roots of its being it and that other island are all one earth. So if we go down beneath the surface distinctions, we see that we and the people whom we regard as very different, come closer together the deeper we go until at the roots of our being, we and they are all one humanity.

A means by which this larger spirit of human sympathy and interest and common kindliness can be developed is the Social Center where we may become acquainted with people of different race, religion and point of view.

The school building affords the opportunity for this. It was used for this in the old days when it was the "Little Country School House," when it was the one public building. "Sing of the Little Old Red School House on the Hill and in everybody's heart a chord trembles in unison. As we hear its witching strains we are all lodge brethren and the air is 'Auld Lang Syne' and we are clasping hands across knitted together into one living solidarity. It is the true democracy which batters down the walls that separate us from each other—the walls of caste distinction, and color prejudice, and national hatred, and religious contempt, all the petty, anti-social meannesses that quarrel with the union of hearts. This is the proof that we are all of one blood, one bounden duty; that all these anti-social prejudices are just as shameful as illiteracy, and

they must disappear as soon as ever we shall come to know each other well."

The schoolhouse should be equipped with an assembly room where may be held not only lectures and entertainments, the dramatic and musical expression of the community, but it should also contain facilities for occasional serving of refreshments. Indeed, the schoolhouse ought to be equipped with a lunch room for the sake of the regular school and this lunch room should serve the neighborhood in the social use of the schoolhouse.

This development, like that of the purely civic use, may come about through the community's own initiative, or it may come as a result of the assistance of the principal of the school or of the teachers in it, but the average community needs the lead of a social organizer and the average school teacher is busy enough with the regular work of the school so that he or she should not be expected to serve outside of regular school hours. Every community needs a man or woman who shall serve as a social "missing link," one who can meet men and women of different religious and social and political groups on a common ground. One who, like old John Knox, "fears not the face of man," but to whom all people are "just folks." Who is able to find the human side of different sorts and bring them together? In the last analysis the success of the Social Center movement is in part at least, a question of personality, and any community can well afford to pay the salary of a person who in addition to civic promotion can develop the means of civic friendliness.

The third great need of any community and





**A MEETING OF THE OFFICERS OF THE FIRST WOMAN'S CIVIC CLUB IN ROCHESTER, N. Y. RACE, COLOR, CREED, CLASS CEASE TO BE BARRIERS WHEN WOMEN GET THEIR HATS OFF.**

one which cannot be separated from the other two is the provision of opportunity for wholesome recreation for adults as well as young people and leadership in recreation.

#### THE PROBLEM OF RECREATION.

After a year of study upon the problems of small cities and rural communities, Francis H. McLean, of the Russell Sage Foundation, declared that the most important common problem in every community is the problem of recreation. The great field of human degradation is in the unwholesome commercialized recreations of the community. The saloon, the gambling hall, the various forms of social vice, these are all the results of undirected and commercialized desire for pleasure. We cannot answer the moral problems of the community simply by negation. It is the old story of driving out one devil and finding that the house swept and garnished is occupied by seven.

Take a vivid example from the city of Milwaukee. Milwaukee has not gone prohibition and it is not likely to, but if you go to the site of the old Schlitz beer garden and go into what was formerly the beer hall, go up to the bar, put your foot on the rail and your elbow on the bar and ask for something, you will receive a book from the branch public library. Beer gardens in Milwaukee have been supplanted by neighborhood centers and public provision for recreation places out-of-doors. The time of greatest need for recreational opportunity is the time of greatest leisure for the majority of the people and this is the evening. The use of the school buildings as recreation

centers where in gymnasium activities and dramatic expression, and in quiet games the community learns to amuse itself in constructive helpful ways, this is the most promising field for the moral improvement of any city.

Here again is the need of personality, in the recreation director, organizer and leader.

Pied Pipers of Hamelin. A police force which uses civic clubs instead of wooden clubs. Such a play leader who can develop in a community wholesome recreation of the people, by the people and for the people, he or she is in very truth a recreator.

The best method of administration and supervision was at the beginning of the public recreation movement, a mooted question. Whether the social and recreation work indoors and out should be administered under the park board, or the school board, or the health department, or the department of public works, depends in any city upon the character of the various boards, and usually developed independently in several departments. Thus the school board had charge of the school recreation centers and playgrounds, the park board had charge of the park playgrounds, the department of public works had charge of the play places on the property in their charge, and even in some cities the health department and the police department, the fire department and the street department each had its little playground or recreation department.

Of course, the result of this situation was that the public recreation movement was regarded as of secondary importance by each department maintaining it, and where this con-



dition continues there is danger of just what has happened in the city of Rochester, N. Y., in the playground work and in the wider use of school buildings. When the appropriation granted by the city to the Board of Education was cut down, the School Board, in spite of the fact that they had been from the beginning and are at present unanimous in their approval of the fullest use of the schoolhouses, regarding the regular educational work in the schools as of first importance, allowed the whole cut in the appropriation to fall on the civic, social and recreational use of the buildings. This is the most serious difficulty in having the public recreation activities of a city controlled by various departments, each of which regards this tremendously important sphere as merely a little side issue of its particular department.

But there are, of course, other difficulties. Where, as in some cities, there are five or six or even seven different departments controlling the public recreation facilities, there is often not only a lack of unity, but a lack of co-operation and it is, of course, out of the question to find six or seven competent superintendents who will take charge of the work in these separate departments.

#### TO ORGANIZE A NEIGHBORHOOD.

On account of all reasons of economy and efficiency the better plan of administering public recreation in any city, or town, or rural community is by means of a department of public recreation consisting of a board or commission made up of representatives of all of the departments which have charge of public property which may be used for organized civic, social and recreational activities, either as its prime use, as in the case of parks or recreation buildings, or as its secondary use, as in the case of schoolhouses, city halls, etc. This board or commission may also have upon it members chosen at large.

Under this board or commission there should be one superintendent or general director for the whole city and, working with him in every section and district of the city or town a staff of civic promoters, social organizers, play leaders. This staff in every community should include the general director for the community, usually a man. With him should be a director of women and girls' activities, organizer of clubs for women and girls. With him also should be a boys' club organizer, a men's and boys' physical director, a women's and girls' physical director and her assistant. (Of course

she needs an assistant at the piano—for most of the physical work of women and girls requires musical accompaniment), a librarian who will also serve as quiet game director and director of local information and employment bureau. There should also be the services of an orchestral director and a choral director for the neighborhood.

This staff may have its work generally centered in one combination of school and recreation plant, but it should include also the promotion of festival and holiday pageant celebrations which will use the streets, as well as the organization, where desirable, activities in all of the public buildings and upon all the public grounds in the community.

This plan, when it is fully carried out so that each school district has its staff of civic promoters, social "missing-links," recreation and play leaders, means, of course, a great saving to the city, it means the more economical and intelligent administration of the city's affairs and means, besides, wholesome recreation at wholesale prices; it means health in place of dissipated strength and efficiency in place of inefficiency. But it is only by a slow process that we can get out of the habit of buying our recreation at retail, of putting our chief social investment into expensive jails and hospitals.

The public educational system is, of course, the most intelligent form of municipal economy. To spend money in extending public education opportunities and impetus is the safest means of investing money, but it has been a long process—bringing communities up to this investment and it will take some time—not so long a time as in the development of the school—to develop a complete recreation system in any city.

#### THE CONSTRUCTIVE FOURTH OF JULY.

The practical question is how to begin right now. There is no better way of beginning than in the arrangement and organization of a sane, constructive Fourth of July celebration. We are going to get away from the insane, barbarous method of celebrating the Fourth of July, but are we simply going to say that this greatest American day, this greatest national festival is simply to be a day of negation, when we determine that fire crackers shall not be more than two or three inches long or decree that individual fireworks shall not be used? It seems to me that to stop with this would be a national disgrace. No, as with other bad forms of public recreation what we want is not pro-



hibition, but supplanting by that which is worthy, constructive, beneficial. The school-house as the center for neighborhood celebration of the Fourth of July and other holidays and festivals is the key to the situation.

In a number of communities a couple of months before the Fourth of July the citizens gather in the school building and begin to lay plans for a general neighborhood celebration. They divide the work of preparation among a number of committees. First, and most important is a finance committee. This committee has the work of raising the funds to be spent in the neighborhood celebration. The committee should be large enough so that the work of canvassing will not be a burden to any member. Its work is gathering money not as a gift for charity but as a means of securing at wholesale a worthy celebration by pooling the money that the various citizens of the community would spend anyway in individual celebrations. When this idea is fully understood there is no difficulty about raising funds. Every family in a community, especially if there are any children in it, responds to an opportunity to chip in for such a neighborhood celebration. Then there is the committee on

speakers and music, whose work is obvious. Then the committee on games and sports, the committee on prizes whose work may be simplified by having a medal or printed ribbon as prizes for the various events of the day. There should be an efficient committee on fireworks and another on refreshments.

Every neighborhood may work out its own program, but in general these neighborhood celebrations consist of a parade or pageant in the morning, a meeting, music, orations and the reading of the Declaration of Independence at noon, games and sports in the afternoon and a neighborhood fireworks display set off by an expert in the evening.

Such a celebration is in itself educational and worth while, but the greatness of it is not in the celebration itself, but in the fact that by the time the people of any community have gotten together and done something in common, something for the common enjoyment, they have begun to develop a spirit of neighborliness, the power of co-operation, they have set out upon the road which leads to the solution of all of the problems of the community.

They have laid the foundation for Social Center development.

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*Underneath are the Everlasting Arms.  
We have never rested upon them, because  
we have been trying to keep ourselves up.  
When we let go we shall feel these strong  
arms all about us. All threats of what  
may happen to us will prove powerless,  
when we give up resistance. Let come what  
will for only God can come. Since God is  
infinite Love, evil and all discord are real-  
ities only to the extent that we hold them  
in our thought as realities. Let us hold  
the thoughts of goodness, harmony, and  
love.—C. WARDE TRAVER.*



# First Social Center Conference in America.

By EDWARD J. WARD.

In the Social Center movement, combining as it does progressiveness and hospitality, it is natural that Texas should be among the leaders. Go to the West for progress; go South for hospitality; go to Dallas and you find the spirit which says, "We are going ahead, come along in with us; there's plenty of room."

The Commission Government movement began in the neighboring city of Galveston. Galveston is less than 400 miles from Dallas, which is "neighboring" in Texas. And this live city of Dallas has just held the first Social Center Conference to be called anywhere in America, or in the world, for that matter.

Now, when social and political horizons are broadening, when we are just growing tall enough to look over the fences that divide us, so that we can see that the people in other groups are "just folks," like us, when the desire for better understanding and truer fellowship is becoming keen, when Mr. Common People is looking around for some means to make his own voice heard in his own government more than once in four years, and Mrs. Common People is beginning to realize that when her spinning and her baking and her children's education have gone out from her little home circle, her interest must reach out where they are if she is going to be true to her "sphere"—now is the time. The Southwest, which more than any other part of the country, perhaps, combines with the vigorous new spirit which is best shown in Wisconsin and Iowa, the fine neighborliness of the Southland—the Southwest, with its heart at Dallas—is the place. And the person—I don't mean to suggest that there is only one; University men, leaders in the churches, farmers, labor organizations, newspapers, and of course, the women's clubs, are all helping,—but yet there is one person who stands out as the leader in this Social Center movement in this part of the country, and he's here in Dallas.

Colonel (he says he didn't fight for the title, but everybody gives it to him, just the same) Frank P. Holland, for forty years has been studying means of helping the people in this country—the farmers and ranchers (only about ten per cent of the population here is urban)

to raise better cotton and corn, to breed better horses and cattle and hogs. And as he has come upon improved methods he has disseminated them through the two publications that he owns.

A few years ago he began to call attention to the fact that life is more than cotton and corn, or cattle and hogs, and about a year ago he came upon the idea that a means toward making life what it should be is the awakening of civic intelligence, the increase of wholesome social intercourse, the provision of opportunity for constructive recreation, through the use of the public school houses and grounds as social centers. He saw that this development would result, not only in direct benefit to the older people in the various communities, but also, by magnifying the importance of the schoolhouse, would tend to improve the equipment and increase the support of the public school for its prime service.

When the Colonel goes after anything—folks say down here—he never gives up. They tell how, in the old days, when he was on the staff of "Texas Siftings," he determined to have that cowboy paper sold on the newsstands of New York City. He had to take a band of cowboys to New York and lead them, astride Texas bronchos and burros, down Broadway, in order to accomplish his object, but he succeeded.

The Colonel determined a year ago to get the social center idea into the minds and hearts of the people in the Southwest.

He not only ordered that space be given to social center promotion in his publications, but he put a man into the field who should devote all his time to writing, to addressing farmers' conventions, business men's organizations, women's clubs, church gatherings, and to aiding the people in various communities in developing social centers. The man he chose for this work was Charles W. Holman, as fine a type as I ever met of the young polished Southern gentleman, made live and successful by a liberal endowment of Western aggressiveness and ingenuity, a true pioneering social engineer, who knows the Southwest and its problems, who grasps the social center idea in all



its bearings, and who works twenty hours a day.

As an aid in the campaign, the Colonel began practicing the library distribution custom, but he took as his model, not the Laird of Skibo, with the idea of putting his money into buildings, but Benjamin Franklin, who began in this country the practice of library distribution by putting the money into books and putting the books into schoolhouses.

For six months Colonel Holland has kept this up, placing as high as twenty-five little libraries of fifty books each—books selected by the State's leading educators—in as many communities.

And then, when interest in the social center movement was aroused all over the Southwest, the Colonel sent out the following call:

"To every educator and teacher, minister of the gospel, worker in social reform, newspaper man; to every holder of public office connected with the public free school system; to the organized club women and members of mothers' clubs; to organized labor; to all farmers' organizations; to any organization or individual having at heart a sincere interest in the progress of the Southwest:

"There is need for the people of all classes and occupations to become better acquainted. Farmers, bankers, and business men, wage workers and employers must realize that their interests are in common. We must draw closer the members of communities. We must fight prejudice and the effects of isolation. We must seek to bring about a more neighborly feeling between co-residents of communities.

"Today the Southwest stands in need of a greater number of children attending our schools in day time; of more commodious and modern school buildings to house them; and of a greater number of grown people using these institutions outside school hours. Our section needs more high-class reading matter; and in the rural districts we especially need the county high school.

"It is wasteful public business to keep school buildings shut up at night. Let us get our money's worth out of them.

"Therefore, I ask that every one having the good of the Southwest at heart come for a day's conference in Dallas, February 17, in the auditorium of the high school, to discuss the problems of both city and country neighborhoods; to formulate practical ways for widening the use of the public school plant, and making it the people's social center."

#### A REMARKABLE RESPONSE:

From more than fifty towns and rural communities, one of them nearly eight hundred miles away, came delegates to the conference. Members of the faculties of the State Universities and the Agricultural Colleges of Texas and Oklahoma, business men, leaders of wom-

en's organizations and of farmers' clubs gathered in the fine auditorium of the High School, and at 2.00 o'clock on Friday afternoon, February 17th, the first session was called to order by the Colonel.

The Rev. William M. Anderson invoked "the blessing of the Father of us all upon this movement to develop the means by which understanding and good-will among all men, and larger, richer life, may be made common."

Then began a series of addresses and discussions of the problems of rural communities, and the practical experiences of the people in various sections in meeting these problems by increasing the use of their schoolhouses as social centers. Among the speakers were Colonel R. E. Smith, President of the Texas Good Roads Association; Judge Lee Young, of Stephenville; O. P. Thomas, Secretary of the Abilene 2,500 Club; W. B. Yeary, President Farmersville Commercial Club; Miss Lida Dougherty, Miss Alice Emert; W. F. Barnett, O. L. Albritton, County School Superintendents, Miss Helen Barnes, National Secretary, Y. W. C. A., Dr. A. C. Ellis, and Professor A. S. Blankinship, of the University of Texas; Dr. J. H. Connell, of the Agricultural College of Oklahoma, and the writer, who came down from the University of Wisconsin.

There is no space to more than outline the vivid presentations of the conditions in rural communities which were given at this conference, or the need that was shown for social center development.

One of the speakers maintained that nobody in Ohio would have admitted that there were such conditions in that state as those revealed in Adams County, "and we won't admit that there are such conditions in Texas, but such a negative statement is so far as we can go in describing the citizenship of some of our communities. The program before us is to make it impossible for such a condition ever to develop in the rural districts in Texas. The Social Center is the key to the situation."

The poverty and weakness of the typical rural school were presented, and one of the county superintendents who has begun the development of the wider use of school buildings summed up the program of school improvement with this typical Texas phrase: "If the rural schools ever do come out o' kink, it will be by means of social center development."

The need of social centers for the country girls and young women was pictured, for instance, in these words, taken from the letter of a country girl, read by Miss Barnes:



"I know that there is a sentiment abroad that a country girl should be contented to remain in the country. May I just tell you how my girl neighbors and I live. Our day begins at four o'clock A. M. Supper is never served before eight o'clock; the work is done by nine, then we have time to read, if we are not too tired. More than once I have known girls to sleep on the floor because they were too tired to prepare for bed. Aside from the house work, I have been called upon many times to help with the outdoor work. This is not uncommon, and we count it no hardship to work in the fields, even though the sun is hot. We usually like the change, but the work is so heavy that we should not do it.

"But the work is not the worst; there is nothing to think about, nothing to which to go; the usual country parties are worse than nothing. Suppose we go to town,—when our business is transacted we must stand around the stores or on the streets, sometimes to have the town folks make fun of our funny clothes, until the men get ready to go home.

"Among the girls with whom I went to school were five who belonged to one family; they are splendid girls, as good as any I have ever known. These girls have been obliged to stop going to school when twelve years of age, and settle down to a life of drudgery. They haven't life. In the family of their next door neighbor three daughters died from consumption. One girl walked three or four miles through a deep snow to attend a party.

"How can we expect girls to stay in the country, when there is absolutely nothing to do but work or get married? One of my school-mates was married at sixteen and divorced before she was eighteen years old; another was married at fourteen. My father asked a neighbor boy what papers they read in his home. He said 'We don't read any; we have no time during the day, and we can't waste the coal-oil at night.'

"The question of social gatherings and classes is really a question of social and intellectual life and death to us who are country girls."

And then by contrast came such cheering stories of improvement, through social center development, as that which Colonel Smith gave. He looks at the whole proposition from the point of view of the practical, hard-headed farm owner. I will be candid with you, that I paid little attention to the social center idea when I first heard it, but I want to say to you that my ideas of farming have almost been revolutionized, transformed. Not long ago a good renter was hard to find. It seems entirely different now. The social center idea quickly appeals to every farmer, who sees the good that is to flow from it. Perhaps the fact that I have taken more interest in my renters, become acquainted with them on the common ground of a social center, makes them like me better, makes me like them better, and conse-

quently, makes us all do better; anyhow, things are in a more prosperous condition now than ever before.

"This movement will do good in many ways. People get together, causing them to understand each other, and the young people are fired with ambition, and if this goes on, better corn will be raised over Texas than there ever was before."

The evening session was opened with an invocation by the right Rev. A. C. Garrett, Bishop of the Episcopal Diocese of Dallas, and this session was devoted to the discussion of social center development as a means of meeting the complex and difficult problems of the city. The experiences of New York, Chicago, Rochester, Milwaukee, Columbus and other cities were presented, and plans for developing social centers in Dallas, with the co-operation of the University of Texas, were outlined.

A clear and powerful statement of the significance of the social center movement from the point of view of the student of American success and self-government was presented in a communication from Senator Robert M. La Follette, which contained these words:

"Chosen individuals may strive faithfully in meeting and solving the complex problems which arise from the industrial and economic conditions of our time, but lasting results will be achieved through the growth and development of civic interest on the part of the citizens in general throughout the state.

"There is a hitherto largely undeveloped resource for the growth of intelligent public interest in the opportunity which the schoolhouses and other public buildings offer for the gathering of citizens to consider and discuss together questions of common welfare.

"Should this movement become general, it would unquestionably result in the establishment of a foundation of intelligent democracy which would make civic progress not only rapid, but conservative and sure."

The conference adopted resolutions, urging the State Legislature to pass such bills as have been introduced in Massachusetts and Wisconsin, stating the right of the citizens in any community to the free and gratuitous use of public schoolhouses for civic discussion and such other social and recreational activities as will not interfere with their prime use.

The convention voted to appoint a large representative committee to carry on the campaign in Texas, voted to send greetings to the Educational Convention at Mobile, and in prolonged and hearty applause endorsed the statement with which Colonel Holland closed the conference: "This gathering, the fruition of these months of agitation, is but the little beginning of the social center movement in the Southwest."





## VIEWS AND REVIEWS

—BY—

WILLIAM E. TOWNE



### *Increase of Energy.*

There is great interest at this time among manufacturers and business men in the new "Scientific Management" idea.

It has been found that there has been enormous waste of time and energy in the work of mechanics, office clerks, weavers, etc., etc.

This waste is almost always in the little things. There is the lost motion that creeps in everywhere. There is the lack of attention to keeping the tools and instruments necessary to one's daily work where they are readily accessible.

By the introduction of scientific management the cost of production has been reduced thirty per cent to fifty per cent in some instances. The wages of the workers have been raised and a new smoothness and efficiency introduced into every department.

This same principle of scientific management may be applied by the individual in every act of his life and in every thought that he thinks.

You can increase your stock of energy by conservation.

How much energy do you waste in fretting and worrying? How much energy do you waste in impatience? How much energy do you waste in regretting what is past or in fearing what is to come?

Your mental and physical energy is your capital—the basis upon which

your life work and accomplishments must rest.

This energy is being used day by day according to the rules that you yourself have prescribed. You have built these rules into a system which manifests as character.

You have allowed a little leak here and a little leak there. You have paid little or no attention to these leaks. Probably you were not conscious of them. In some cases you have probably allowed big wastes to creep in. You were perhaps conscious of these wastes but didn't know exactly how to avoid them.

Why would it not be a good plan to apply the same thorough analysis to yourself that the advocate of scientific management applies to the business which he is seeking to benefit.

Look around for the places where there is undue friction. Search out the places where you are using twice the energy that is necessary to secure the desired result. Train your mind to avoid such attitudes as favor the waste of energy. Avoid envy, anger, resentment, etc., etc.

These are extravagances which the man who would live long and efficiently cannot afford.

Train your mind to thoroughness. A great deal of energy goes to waste in slipshod work. You know that nature abhors a vacuum. If you dawdle and let half your energy drift you will soon have only half as much energy to use.



And above all set up clear ideals in your mind. To work without an objective point is a sad waste of energy.

Do you say that such a course would stifle inspiration and make you into a machine?

Well, your inspiration isn't worth a tinker's dam unless it is properly directed.

#### *How to Use Life.*

"Life is *impersonal* but we use it *personally*," says a writer in the *Theosophical Quarterly*.

Life is *to live*. Not to clutch. Not to hoard.

Life is as universal as light and air. We cannot and should not seek to monopolize it for the personal self and for purely personal ends.

Neither is life something that we can or should lay aside and repudiate in part the moment that we feel resentment or discouragement or doubt or any other disintegrating thought force. We should be loyal to life. We should serve life.

We are disloyal to life by our petty envies and hates and resentments and bickerings and doubts and selfish indulgences. We use our wills to drive ourselves out of our natural orbits in the vain hope that we may draw to ourselves permanent power for personal ends—for the selfish delight of the personal self. When nature gives us a hint to get back to our natural orbit where the real self rules rather than the personality, we rebel and revolt and bemoan our fate—that fate which we ourselves have been years, perhaps aeons, in building up.

And each time we go through this experience the great full tide of life ebbs, even though it rises higher than ever when the selfishness of the personal has been eliminated, in degree, from the character.

Life should flow through us rhythmic-

ally. Always the great full tide of life should flow freely and peacefully.

There is a nice balance between the physical and the material, between the personal and the impersonal, between what we call selfishness and unselfishness. This balance we should always seek to maintain. We cannot live in the material alone. We cannot live in the spiritual alone. The two planes of experience are necessary to the manifestation called life.

Let us "use this world as not abusing it."

#### *The Rewards of Ability.*

Rent, interest, and profit are the rewards which society pays to the thrifty, the enterprising and the ambitious.

And these rewards will always have to be paid in some form or other until the race begins to deteriorate.

The survival of the fittest is a law of nature. We grow by effort, by striving, and by meeting and overcoming obstacles. If there were no obstacles to be overcome, if there was no need for work, the ability to work, the strength which work brings, would soon desert us. There would soon be none fit to survive.

But the Socialist claims (and justly) that large numbers have collected and cornered more "rewards" than they were justly entitled to, that many have not played the game fairly and that they have used shady means and undue influences in order to gain a monopoly of the prizes.

The Socialist points out that conditions are now far different from what they were a hundred years ago, that the invention of labor saving machinery and wonderful transportation facilities has made it possible to corner enormous fortunes.

What are we going to do about this condition of affairs? We cannot go back to the old conditions of production,



when each competitor had a reasonably fair show because none of his rivals were very much farther ahead than himself, and because the instruments of production, distribution, and transportation were so much cruder than they are today that they did not lend themselves readily to the accumulation of enormous wealth by single individuals.

Suppose we decree by law that all rewards shall be equal, that ability and enterprise and thrift shall receive the same rewards as ignorance, shiftlessness and prodigality.

Supposing that we redistribute equally all the wealth of the country, giving to each an equal amount. Would this solve the problem? Or should we find within five years that wealth had again accumulated in the hands of a few, while many were again suffering extreme poverty?

Is it not likely that we should find it as difficult to make people economically good by law as we now find it difficult to make them moral in other matters by legal enactment?

I don't believe that we can successfully enforce general co-operation by legal enactment. I don't believe it is wise to take away from the individual completely the rewards of thrift, enterprise and ambition.

Is it not a more reasonable plan for the government to take over one by one those national industries, in which there is the greatest abuse of privilege, leaving the individual free to compete, if he pleases, with the government, or to enjoy the fruit of his energies when they are directed to those industries where competition cannot be stifled?

Before co-operation, even to the extent of government control of a single great industry, can be practical, there must be a desire and a demand for it on the part of a great number of the peo-

ple. The spread of the co-operative idea will pave the way for the government control of the great industries.

Another factor in bringing to pass the socialization of great industries will be the organization of communities where voluntary co-operation is practiced. There is no reason why many such communities should not be established until their influence has completely permeated our social life. Then the way would be open for a practical Socialism which would still leave room for the suitable reward of thrift, enterprise, and ambition.

#### *New Thought in Practice:—*

Results in matters pertaining to the individual life can never be satisfactorily collected and classified.

You cannot measure inspiration. You cannot weigh the perfume of the rose or calculate the beauty of the lily. Neither can you judge except in the most general way of the value to the individual of any particular system of philosophy, or any one religion.

We can never fully know what another may have accomplished in the way of ordering, directing, and improving his life so as to increase his usefulness to himself and to the world. We shall have to take his word for it in a great degree.

It is only the personal experience that counts. And those who have found Christian Science, Mental Science, or New Thought a power and inspiration in their lives and a revelation of the solution of the Great Problem know that they have found something of value to themselves even if they fail of perfection in making a practical application of it.

It is true that New Thought people are not altogether immune from fire, from railroad accidents, from disease, and death, but as individuals we have proved in ourselves, and by our experiences, the living, vital power of the message of



hope, faith, and eternal inspiration which we bring to the world.

The laws of the universe are discovered through faith. New Thought inspires a practical faith which extends to every act and every thought of our common everyday life. It helps the individual in his own life to meet and master his personal problems. New Thought teaches the individual to harmonize himself in the face of so-called evil experiences. Probably in no other way do we become so fully convinced of the truth of New Thought as by testing it in the face of some serious difficulty. If you were to interview a hundred New Thought people, I think you would find that ninety-nine of them found the truth through some great trouble, or some upheaval in their lives, which the superficial thinker would call a calamity.

We can never reach the condition of perfection, and therefore experiences such as those we now call evil will always be necessary. They are necessary features in our education. They come to correct our unbalanced habits of thinking which result from our lack of wisdom and faith. If we meet them rightly they help us up another step toward perfection.



By WILLIAM E. TOWNE.

\* \* \* Each morning we awaken with renewed life and energy. Through the night the cells of the body have been storing new force. This newly accumulated energy should be given impulse and direction in the hour of awakening by only our best and most perfect thoughts. Only thoughts of strength, constructiveness, peace, good will and success should be allowed to

hold the attention. Some one has well said that our mental attitude during the first hour after awakening determines whether the day is to go "right" or "wrong."

\* \* \* If you knew that your companions could see and know every thought that enters your mind—would you not be careful to fill your mind with the best that you could produce? Why not do it anyhow? Your companions know more of the thoughts passing in your mind than you imagine. Why not think constructively with the idea of cultivating your best thoughts, your strongest, most virile ideas. Not necessarily wishy-washey thoughts about angels with harps and golden crowns, but thoughts that, if put into action, would help yourself or someone else to a higher, fuller expression.

\* \* \* Everyone should have an avocation—an interest outside his daily employment. The workingman or woman especially needs the stimulus of something entirely apart from his or her regular work. The thought life becomes stagnant after manual labor has been performed eight hours a day for years. To offset this the mind needs to be awakened, quickened, turned completely into new channels and the imagination aroused. This means a renewing of life.

*And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.*

—Emerson.



# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.*

*Conducted by the Editor.*

*If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.*

*We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.*

*Letters for this department, which must not be too long, should be plainly written on one side of the paper only, and should not be mixed up with other matter of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.*

*To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.*

EDITORS.

## *Success Letter No. 325.*

To me success has been in outgrowing the old ideas which filled me with fears of the wrath of God, sickness and death. The past casts its shadows, the present is a glorious sunshine. I have grown to love everybody and everything.—Mrs. P. A. HUTCHINSON, Trenton, N. J.

## *Success Letter No. 326.*

I Imagine }  
I Realize } SUCCESS  
I Affirm }

*I imagine a realm of success,  
Where all our best efforts succeed,  
Where happiness never grows less,  
And duties all point to our need.*

*I affirm this realm of success;  
I declare it shall be my own.  
No annoyance will I let press;  
Or good resolutions dethrone.*

*I realize this land of success,  
For it brings one health, wealth and love,  
It lifts me above my old self,  
As my life and my work shall prove.*

—M. A. HALA, Jackson, Mich.

## *Success Letter No. 327.*

A success vision for the women weary and heavily laden. Look with the deepest sympathy upon worn out Mrs. Delano, as she sits in her new city home, confusion all about her, and with despair written upon every line of

her face. As she wipes the tears from her eyes her husband enters the room and takes in the situation at a glance. "Did I not tell you to find some one to help you, my dear," he said. "Where am I to look for any one in a strange city and know anything about them," she wailed. Just then a knock sounded upon the door, which stood ajar. Mr. Delano stepped forward only to encounter a very pleasant little lady. "Forgive me," she said, "but I just heard your tale of woe as I was passing the door, and if you will go with me, I think I can show you where you can find a good maid. I must introduce myself as Mrs. Fish, your neighbor across the hall. A few years ago I would not have thought of offering aid to a stranger; but since I have become interested in New Thought, things appear in an entirely new light to me." The two women were soon upon the street chatting together like old friends. In a very short time, Mrs. Fish stopped before a very pleasant city house, rang the bell, and the ladies were ushered into an elegant reception room. A lady with gracious manners came with outstretched hand to Mrs. Fish, who presented her companion, Mrs. Delano, and told her she was looking for a maid. "Oh, I am so glad," the hostess replied, "for I have such a good one now wanting a place." Then Mrs. Fish explained to Mrs. Delano how her cultured friend had taken this business up as her plan of "earning a living," and had made a great success of it, not only for herself, but for those who came to her for assistance. "Oh, yes," she replied, "they all go home at night, and have their own quarters, and that saves so much for both parties. It takes a little more salary, of course, but they are trained for their work the same as the trained nurses are. They fill all requirements for a home life, each has her own branch of work. Oh, no, I did not find it easy at all at first, and in fact many times I bent beneath the burden; but I knew to win I must work, and making a regular business of it, I have found it as easy as anything else I could have taken up. It has been said by many that all our 'failures' are awaiting



us in Heaven as 'successes,' but if all will try and assist each other here how much nearer that land will seem."

Now, the question arises, did Mrs. Delano like her maid? You should have seen her, as Jane left her to become a happy bride.

"You have been like a daughter to me," Mrs. Delano said, as she slipped a beautiful wedding present into her hand.

Success comes from a ministry of something outside of ourselves.—E.

*Success Letter No. 328.*

I owe my success in physical strength to faith in God's willingness and ability to help anyone who asks in the name of Christ, *believing*.

For many years I suffered with an acid stomach, which filled me with rheumatism and stiff joints. In spite of the fact that I doctored continually the acid seemed to become more powerful, until I was in despair. Finally I began to pray that a way be opened unto me, and after some weeks a neighbor happened in, and recommended this cure: Take two *heaping* teaspoonsful of table salt, two of bread soda, one ounce of aromatic spirits of ammonia, and one-half pint of water. Mix thoroughly and bottle. Take one teaspoonful in a little water after each meal. Give up drinking milk for a time. For sick headache take two teaspoonsful in hot water every half hour until relieved.

A glow of gladness passed through me and I lifted my heart in thanksgiving to the Father, for I knew my prayer was answered.

I am now a healthy, happy woman, with no haunting dread of cancer of the stomach.

\* \* \*

When one has gained success he should lift his heart each day to the Master in gratitude. So many receive the good things and forget. For our own happiness, let us always remember.—GWIN CARLETON, Baltimore, Md.

*Success Letter No. 329.*

Success is only mentioned once in the Bible Joshua 1-8. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.*

My idea of success is having things you want come your way. Like all benefits it

brings responsibilities with it. So many people who for the time being claim success fall down before the closing chapter of their lives that it is a bit risky calling anyone a success until their book of life is closed. Eugenie seemed quite a success at one time. To the world it looks as if she fell down before selfishness. Her comrades in misfortune, who have gone over the same road, are legion. Victoria's full-orbed success was knocked out by accident. Some one blundered; sewers were neglected; typhoid found an open doorway to the royal palace, and we all know the result.

A good gauge of success is the estimation in which we are held by our friends and acquaintances. True ability is shown in the way defeat is encountered as well as in the way of our meeting the results of success.

To grow sour and grouchy, because of defeat only advertises and accentuates that defeat.

It is not tactful; it is not good business to blazon forth our defeats.

Those weak natures that repulse us in downright ugliness caused by defeat would no doubt repulse us, too, in our elation at success.

True success can no more be confined than the sunshine. There is nothing narrow or selfish about it, and it will not down into narrow selfish confines. Rather is it in the spirit of "*If I be lifted up I will draw all men unto me.*"

There is ever with true success that desire to share, to cut a wide swath, to lower the bars and let all come into green fields and pastures new!

While a goodly share of finance always goes with success, God pity the success that is wholly financial. Too often have we seen this form of it, that like dead sea apples, turns to ashes on the lips!

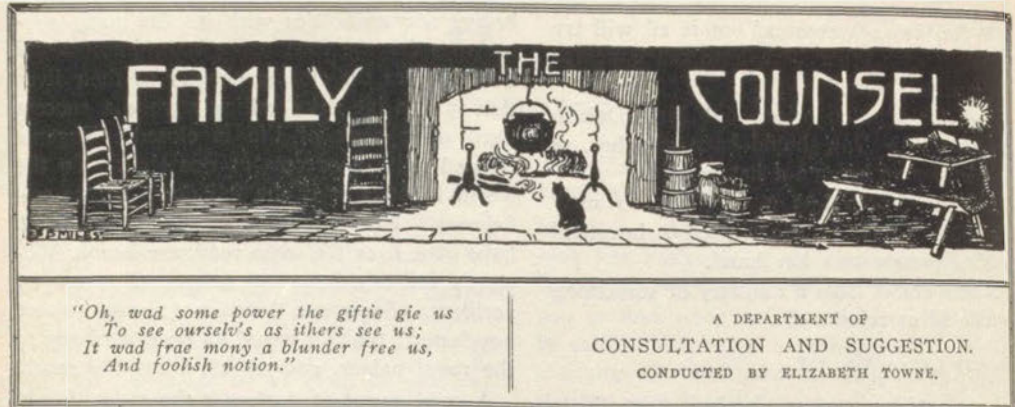
Accounting the life of our neighbor a failure or a success is a very delicate matter when we remember we are to:

"Judge not the workings of the heart,  
And the brain thou can'st not see;  
For what seems to thy dim eyes a stain,  
In God's pure sight may only be  
A scar, brought from some well-fought field,  
Where thou wouldst only faint and yield."

—MAY G. WALSH, Brewer, Me.

**THE PRIZE WINNER** in May was Letter No. 323, written by C. G. B., and we shall gladly send the prize of two subscriptions wherever she may direct.





In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps, and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?  
ELIZABETH TOWNE.

M. C.—You can sum it up in one word—PRACTICE. In the study of anything like Telegraphy or Stenography you must practice the elements until they do themselves without any thought on your part! Practice until the dictation does itself mechanically, no matter what your state of mind. You couldn't think A with a pencil in your hand without writing A mechanically—just because you know it so well. No matter how flustered you were, you couldn't possibly write a B for an A. Practice your Morse characters until you know them just as thoroughly as you know your alphabet. Practice until you are so sure of yourself that you couldn't help doing it even when you are rattled! Then when you go to take an examination be sure that you forget all about your Morse alphabet and practice slow, full breathing, with affirmations of peace. The moment you begin to feel the least bit uneasy, put your mind on taking a slow, full breath, holding it an instant, then exhaling just as slowly as you inhaled. No matter what your feelings are, keep up this slow rhythm of breathing, keep it going steadily right up to the moment when you begin your examination work. This will do more to give you quiet and confidence than any affirmations you can think of at such a time. The philosophy is that you can command your breathing even when you cannot command your thoughts, and that through command of your breathing you gain command of your thinking. Direct your thoughts on slow, full and rhythmic breathing and you will find the thoughts themselves quieting down to the even pace which you can control. Don't try to fill your lungs too full—rhythm is the first requisite, exhalations as long as inhalations, second. Remember again the one word—PRACTICE. In all your everyday practice be careful that you don't hustle your work.

Don't consider anything done unless it is done perfectly and without strain on yourself. In joy of doing lies power to do.

W. M.—You don't say what kind of headaches you have. There are two kinds; nervous headaches, due to emotional excesses; and sick headaches of various grades, due to excesses in diet and consequent lack of elimination. These two kinds of headache are quite apt to occur to the same person so it is best to work from both the physical and mental sides. Cut down the starchy foods, the sugars, and fats. Eat plain nourishing food and chew it to a liquid before swallowing. Drink at least two quarts of pure water every day, taking at least a glassful the first thing in the morning and again the last thing at night. Drink water between meals. A good plan is to drink a glass of hot water three times a day, a half hour before meals, and again the last thing before going to bed. Be sure you drink a full two quarts of water every single day of your life. The only way to be sure of it is to take it methodically, at certain times. And be sure to keep your bowels open. Hot water enemas are a much safer help than dope. Emotional excesses include all kinds of excitement, anger, resentment, revenge, malice, fear, etc. The only cure for emotional or nervous headaches is to think love, live love; think peace, live peace. Take special hours every day for going into The Silence to meditate on such things as Christ's teachings, or "Science and Health," or any other writings which affect you in the direction of peace, love, and power. If you want further directions on this line get my Four Lessons and the books that go with them and follow the teachings faithfully. I wonder if you have suffered long enough. If so, you will do the things that your own subconscious is prompting you to do, and that you have been ignoring for a long time. The Spirit within you is certainly telling you something you ought to do that you are not doing. What bad habit of eating or drinking or drug taking are you clinging to against the leadings of your own spirit? When you have "suffered long enough" you will be glad to do anything that will help! Be still and know. And obey the Spirit within you.

E. G.—You ask, "what shall we do with the negroes and the Catholics?" And I answer,



do with them just what we are *doing now*. Your classifying them together sounds rather funny, but sensible education and kind treatment is what they and everybody needs. I think you are needlessly exercised over the Catholics. I know a great many of them. It is true that they have persecuted non-religionists in times past, but so has every other religious denomination mentioned in history. Every one has persecuted non-believers when it had a chance. That is not because it was Catholic, or not Catholic, but because all people are human beings, and human beings are tyrants just in proportion to the degree of their ignorance. You have nothing to fear from the Americanized Catholics. If the Pope should order them to rise up in the night and cut the throats of the non-Catholics, you can depend that the Catholics would immediately split off from the Pope! I am dictating this to a little Catholic girl, and when I said this, she smiled and exclaimed, "Well, I should say so!" I have known something about the "A. P. A." movement, and I am not at all in sympathy with it.

It is true that a large proportion of Catholics are ignorant people; perhaps more in proportion to the total membership than in any other Christian denomination. But they are not ignorant *because* they are Catholics. These ignorant people are Catholics *because* the Catholic church is so constituted that it can fill the needs of these people better than any other church. These ignorant ones, lacking in self-command and intelligence need a Pope and priests who will order them about, and command them to do right. As long as they are ignorant, not self-controlled, they need this sort of treatment, and they know it instinctively themselves.

And yet no matter how ignorant one is, he is always polarized to right—he *wants* to do right, to do better. So he naturally gravitates to the church which compels and encourages him in a measure, to do the things he wants to do but has not self command enough to accomplish. It takes all kinds of churches to fill the needs of all kinds of people, and all the time people are graduating from every one of these churches; that is, they are coming into *personal* touch with God, and realizing that the church is made for them and not they for the church.

As to the negroes, Booker T. Washington is the key to the situation. Long live the man and his work. Time and patience will see all these problems solved as you and I and every other person wants them solved. If the Catholics are helping the negroes, so much the better. And people of all other denominations and no denomination were not so wise as the Catholics in discovering that it is the early training of the child that counts most. Of course, Catholics may imagine, as you suggest, that if they get the children and the negroes of America that all the people will join the Catholic church. In this they will find themselves much mistaken. No church will ever get all the people, never fear.

## Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.  
Would you be healed? Speak health to the world.  
Would you be loved? Speak love to the world.  
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

\* \* \*

## Key Thought for Daily Meditation

***Social Salvation, this is  
the only available salvation  
for the race. The kingdom  
of heaven that is evolving  
within us must find  
foundations on the good  
green earth without us.***

—Edwin Markham.



## THE WAY THE WIND BLOWS

Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

There is an interesting article on "Weeds and Diseases," by Robert Hessler, M. D., in *The Survey* for April 1st. Read "Woodrow Wilson: Possible President," and "The Peoples' Power in Oregon" in *World's Work* for May. And as this is the second centenary year of the English Bible, read "Three Centuries of the English Bible" in *The Outlook* for April 29th. And don't skip George Kennon's "Student Disorders in Russia," in the same number. And speaking of stories that teach New Thought without labelling it, don't miss "The Secret Garden" that is running in *The American*. I have mentioned this before. If you want to see some reproductions of pictures that will make your blood run cold look over "The Insane Asylum as the Source of the Coming Craze in Art" in *Current Literature* for May. And psychologists and those interested in psychics will be interested in Freud's "Discovery of the Lowest Chamber of the Soul," and "Bergsen's Wonder Working Philosophy" in the same number. In *Harper's* for May there is a poetic fairy story "Tapestries of Twilight" by Richard LeGallienne with most gorgeous illustrations. Are you reading those child-human-nature stories of Lucy Furman's, "Mothering on Perilous" in *Century Magazine*? Most of the fiction in them is supplied by real children.—E. T.

SPOKANE, WASH., March 14.—Mrs. W. C. Price, seventy years of age, widow of a veteran of the Civil War, will be graduated with a class of young men and women in a local commercial college this spring, her diploma showing she is a competent stenographer and typist. She began her studies last September, attending school five days a week, being absent from only one session. At the home of her son, Wray R. Price, 2010 Cleveland avenue, Mrs. Price said: "Women of my age usually give up the struggle, but I could not bring myself to that, nor have I any desire to take my place near the chimney corner and talk about the things that were or might have been. I am as young as I feel, and that is the age of a woman less than half as old as I am. I expect to take up a homestead somewhere in the Spokane country, possibly in north-eastern Oregon, and am arranging to open an office in a neighboring town. I have decided

to make a specialty of stenographic work and collecting, and thus support myself while I am acquiring a homestead." Mrs. Price has been identified with the equal suffrage movement since 1880, and was the second woman to register in Spokane when the ballot was given to the women of Washington.—*Exchange*.

A community of individuals without co-operation, is a house of bricks without mortar, and a finely equipped army disordered and leaderless. Co-operation is to a community of strong and able people what creation is to a universe of nebulae. Let us then strive for co-operation with all our strength and with all our minds and with all our hearts, for though we speak with the wisdom of prophets and with the tongues of angels and have not co-operation, yet are we no more than tinkling brass, or a sounding cymbal. And co-operation is only working together. Let us have more of the "get-together spirit" through collective enjoyments, good fellowship, hand clasps and the exchange of good wishes. The more of this we have, the sooner and more powerfully shall our "get-together spirit" go to work.—*Western New England*.

Statistics recently gathered in New Zealand might go toward refuting the old stock argument that women would not take the trouble to vote if they could. The figures in New Zealand show that during the last six years the proportion of men voting has ranged from 69.61 to 84.07, and that of women from 74.52 to 85.18. There must be greater difficulties and inconveniences to overcome in a new country than in the more settled countries.—*Springfield Republican*.

The literature of today is largely written for women. So far as fiction goes it is almost entirely written for women. Bishop Burgess has pleaded eloquently for a return in the church to the spirit of masculinity that attracts men, but it is not unlikely that he knew he was pleading for a forlorn hope. Ministers preach for women, and women fill or empty the churches as they fill or empty the theaters. Education is nine-tenths in women's hands, and boys learn to sew in the schools and forget how to fight. Music is written for women. Pictures are painted for women.—*Brooklyn Eagle*.

Memphis, Tenn., Feb. 11.—Saloonkeepers, bartenders and all others whose business is to sell intoxicants in Tennessee were declared ineligible to citizenship in the United States in a ruling announced by Federal Judge John E. McCall today. Summarizing, Judge McCall said: "No man can support the constitution of the United States and of the state of Tennessee and uphold the laws of both, as they are required to do under oath in securing naturalization papers, and at the same time engage in the unlawful vocation of selling liquor in a state where its sale is prohibited by law.—*Exchange*.



## The Social Center Song.

## I.

There are sev-ral parties here in our com-  
munittee.  
Republican and Democrat and Socialist—  
that's three.  
They never get together just because they  
disagree;  
But there's a place where all of them can  
talk things over free.

## Chorus.

Its-at-the-Center.  
The Social Center.  
The place where everybody feels at home;  
Forgets th' external  
Becomes fraternal;  
And knows the time for friendliness has  
come.

## II.

There are many churches here, all teaching  
brotherhood;  
Some of them are better and all of them  
are good.  
But Catholic and Protestant and Jew are  
kept apart.  
There's just one place where we all know  
that we are one in heart.

## Chorus.

There are a lot of races here in our com-  
mun-itee;  
English-French-Italian-Greek-Dane-Swede-  
Hindoo-Chinee,  
And sometimes they forget that we are all  
one familiee;  
But there's a place where this is just the  
fact that you will see.

## Chorus.

## IV.

Now there are some distinctions that are  
seen upon the street,  
For some folks ride in auto cars and some  
ride on their feet,  
And worry about the price of clothes comes  
in and spoils the fun,  
But there's a place where hats are off and  
rich and poor are one.

## Chorus.

## V.

There are little social circles here, each  
with its coterie;  
Some in saloons, some pedro cliques—some  
soaking up pink tea.  
But everyone is glad there is a place where  
each one gets  
A chance to be acquainted with the folks  
in other sets.

## Chorus.



*A Cosy Corner Department where everybody chats  
and the Recording Angel puts down what she can find  
room for.*

*The Rochester Idea:—*

You call it the Rochester Idea. Let me tell you of an incident which occurred while I was in Rochester. One of the state senators of Wisconsin visited the social centers in Rochester one evening, and at the close he said, "This is a miracle in New York state. It is manna which tastes good, but it has no apparent connection with its environment, and I am afraid that it won't last overnight. If this development had appeared in Wisconsin instead of New York, it would have been a crop and it would stay."

I did not agree with the senator then, and I do not now, for I believe that the use of the modern schoolhouse in the spirit of the old New England Town Meeting, and the social and recreational gatherings in the Little Red School House back home in the country is a perfectly natural and expectable development anywhere in America. But as one considers the bitter opposition to this expression of democracy which the movement has encountered in Rochester (see Ray Stannard Baker's article in the *American Magazine* for September) and as one sees how the people in this part of the country, especially in Wisconsin, welcome the idea he realizes that there is some ground for the senator's statement.

Personally I can never express the gratitude which I feel for the privilege of serving in Rochester during the three experimental years in this development, and I have no hope of finding more congenial associates with whom to work. I left Rochester with sincere regret and if I were twins one of me would spend his life in that city.

When I was there I preached the Gospel of the Common-Ground and the idea of the people using to the full their public educational facilities, and getting their "money's worth" out of their own property, as the Rochester Idea; but the fact is that before this movement had begun in Rochester this idea had been established in Wisconsin with regard to its State University. Indeed it is the mark of the University of Wisconsin that the people, all of the people throughout the state, realize that they own this institution, and that the men and women here engaged are their hired men- and women-servants. The map of Wisconsin is a picture of the campus of the University. Most universities have regarded themselves and been regarded somewhat as shrines wherein male and female vestal virgins keep ever burning the lamp of knowledge. The University of Wisconsin, perhaps more than any other





THE EDWARD WARD FAMILY.

in the country, has pretty definitely the idea that its function is rather that of a power house whose great dynamos produce driving force and light not only for self-illumination but for the distribution through all the homes and living places of the state.

I have enough Irish blood so that there was a strong tendency to stay in Rochester and fight for the chance to be of some service but to be a little part in a great organization, to find success in making a little contribution to a great work, is better than to make an individual splash.

Who wrote the Social Center Song? Guilty. That is, I wrote the words. We used the tune of "Dooley," for "Dooley" was being sung then, but now, I have an inspiration. Mrs. Ward was organist in the church of which I was pastor in the early days before we left the church to go into the ministry; before I left the position of hired man of a part of the community to become everybody's hired man. When I first went to Rochester the School Board asked me whom I wanted as chief assistant, and I remembered the woman who used to run the Sunday School affairs back in the little town of Silver Creek, who organized the town orchestra, the humane society, the clean-up-the-beach campaign, and the Laurels; I remembered that in the town orchestra the first violin was played by a molder in one of the shops, and the second violin by one of the young plutocrats—and I suggested to the president of the Board of Education that he go out to Silver Creek and see this person who could create an atmosphere in which people forgot differences and became "just folks."

The President of the Board went, and as a result she came.

That was back in the spring of 1907. During the summer she became acquainted with everybody in the neighborhood through story-telling and club work with the girls on the playground and started acquaintance with the mothers of the children and the less fortunate

women who haven't any children there. And by fall when the schoolhouse was to be opened there was a neighborhood orchestra ready to come in and play on the opening evening, made up of foreigners and natives, rich and poor, men and women.

So the beginning of the story, which has been told, of how the movement spread East and West, North and South, until in various parts of the city there came to be centers of friendship, places open for everyone where race and class and party lines didn't count, where was made a chance for enjoyment of being a human being and a neighbor. \* \* \*

And now the secret. I have been photographed, I have become an expert, I have even been called one of the visible social forces, (which isn't saying much for everyone is a visible social force) and it is all because I am given the credit for the success of the work in Rochester, when as a matter of fact, I was kept busy trying not to spoil the work that my associate was doing, and the influence which she was creating. After two years of doing the work for which I received the praise, she was almost worn out in health, and I knew that if she left the job people would find me out for things would fall through, so I persuaded her to stay and keep on doing the things for which I got the praise.

I say I wrote those words, but now I am going to ask her to write the music, for the words should have some better music than the transient "Dooley."

I have just sent you a photograph of Mrs. Ward, Zunkie, and myself. Her right name is Martha Fairchild Ward, but the day after she was born I was going through the Ghetto and came across another mother with another little spark from the divine fire. I heard her call the baby "Zunkie" and I stopped and asked her what she meant. She didn't understand but when she called her little boy who goes to school and who speaks English I learned from him that Zunkie is Yiddish for bright, clever, sunshiny. I told that mother that our baby's name was Zunkie too, so there are now two Zunkies and may they multiply until every little blade of grass has its share of the sunshine.



PROF. SHEDD

By the way, as I think back over this it suggests that I was the chief song writer in Rochester, which is not true. You know the City of Rochester is the only city which has put out a city song book. This was compiled, edited, and written for the most part, by a remarkable man, Kendrick P. Shedd, head of the German department in the University of Rochester, the grandson of a Revolutionary patriot, the son of a Civil War veteran, and who is the great embodiment of "the army and navy for-



ever, three cheers for the red, white, and blue." He was chief booster of the Boys' Evening Home, and any number of other organizations for social service; he was the most popular man in Rochester up to three years ago. He became director of the largest social center, No. 9, and there he set the whole community singing. For a half hour before the general neighborhood evenings, with songs thrown on the screen with a stereopticon lantern, and a neighborhood orchestra accompanying, Professor Shedd would lead a crowd of 1,000 or 1,200, singing familiar songs and new ones, many of them of his own composition.

And now Professor Shedd has moved along to the place where he feels that it isn't enough to be simply the descendant of a Revolutionist and the son of a man who fought for human rights; he has come to feel that perhaps there is a little more revolting to be done today in order to get the world exactly right side up, and that perhaps Lincoln was right when he said that chattel slavery was not the only kind.

To state it plainly, Professor Shedd has become a Socialist, and he who had written songs and lifted crowds for years by appeals to the stars and stripes, has said that *perhaps it may be that just as the United States flag is superior to any separate state flag, so an international flag of human brotherhood may be greater than that national flag.*

The Mayor of Rochester, who they say, was put into that job because as a contractor, he could be depended upon to carry out the orders of the man to whom he owed his job as mayor, George Washington Aldridge, boss of Monroe County, who is so enthusiastic over the Revolution of 1776 and the struggle of 1862-5 that he hasn't any room for present day patriotism, has denied Professor Shedd the privilege of speaking in any public building, including the schoolhouses and the City Hall, and they are going to run Professor Shedd for Mayor of Rochester. And when he is mayor of Rochester he will organize the common council into a mixed chorus.

I'll send you a picture of Shedd if I can get hold of one. He is a prince in the Kingdom of God, that is, he is absolutely unselfish. —EDWARD J. WARD, *University of Wisconsin*, Madison, Wis.

#### Another Pioneer Calls:—

I am a widow, 35 years old, I have been all over the world and have at last found what I believe to be the ideal spot for a home.

In going there to make a home I want a good comrade, and all my friends who would prove congenial either have ties that prevent their going or have no money. The ones who are free and have money would do for the kind of life. So I am hoping this will meet the eye of some woman who will prove congenial. To such a one I can assure a prosperous, healthy, happy life.

The essentials are, an earnest desire for a home and congenial companion. A willingness and ability to do all kinds of work for a few years. A small assured income or some ready

money. A love of country life, fruit, flowers, animals, and a determined will to accomplish a task once decided on. Sterling honesty. No compromise of the truth, but plain, truthful honesty.

I will not offer to pay a partner's expenses, as I believe all partnership should be on equal terms, also, because the kind of woman I want would not accept it. She would rather go with far less.

But I am a successful business woman, and if I find a really good, congenial person, I will spare no effort of brain or body to help her to prosperity.—M. E.

Here is another call to pioneering, this time from a very bright woman who used to teach some of our girls in the High School in Hol-yoke and afterward moved away. We shall be very glad to forward letters to "M. E.," and here's hoping she and someone else will find themselves comfortable comrades and go venturing out into the wilds of Oregon, realizing at every step increased health, happiness, and prosperity. Please don't ask us to give "M. E.'s" address—just send your letter along and we will forward it, and if she considers you she will answer your letter. Otherwise you will possibly never hear from her.—E. T.

#### New Thought Federation:—

I called upon a lady physician a short time ago for the purpose of inviting her to a series of meetings that were being held in the home of a New Thought teacher in the city. I also took along some literature which I gave to her, and part of which she read during my call. In answer to my invitation she said: "I should very much like to attend your meetings, but I see that it is a new cult and I will tell you frankly that I do not desire to become identified with any particular branch of New Thought. My chief objection to you people is that you are split up into sects, and each one is called by a different name, and you do not appear to be united in any sense of the word." There was more truth than fiction in the above statement, and I have often realized it. There are five different groups of people in this city at the present time who call themselves New Thoughters, and each and every one of them differ in some respect. They call their groups by different names, and so far it has been found impossible to get them to join together for the common good of the cause. The only reason I can attribute this to, is that their leaders are so self opinionated that rather than heed the scriptural injunction, "Come, let us reason together," they get into the rut of "narrow mindedness" and get deeper into it by forming a sect fashioned after their own ideas, and ruling it with a rod of iron. These same people feel highly insulted when they overhear some person say, "Oh, he or she belongs to some new fangled religion that started up some time ago." Now if this aggrieved one would only stop and consider a moment, she or he would understand why such remarks are passed. We all know that there are fanatical cults springing up all



over the country, and that the majority of them are like the mushroom, here today and gone tomorrow. The members in a great many cases do something out of the ordinary and are given a write-up by the newspapers. People read this, and when some disgruntled individual forms a "New New Thought Society," and Mrs. So and So joins it, they bring a certain amount of ridicule down on their head, for the average person does not stop to consider the other fellow's feelings, nor to analyze the pros and cons of the case, but simply blurts out his opinions. The question naturally arises, are these people who belong to these branches of New Thought, following its teaching in the broadest sense of the word? I do not think so. New Thought as I understand it, means broad mindedness in every respect, and that, of course, includes religious tolerance, and when these people break away and refuse to have anything to do with the rest of their fellows, I think that they exhibit the trait of intolerance to a marked degree. We all realize that in "Union there is strength" and it seems to me that it would be a good plan if there was a church or hall secured in each town, and all the branches would affiliate, and sink their petty differences. Different speakers could be secured for each Sunday, and by that means everyone would have a fair show. The cause would then gain new members, and would be looked up to and recognized as a source of much good. But if the present state of affairs continues much longer, New Thought will lose the ground it has gained and will be put in the class called "has beens."—ARTHUR EDWIN DIHM, Cleveland, Ohio.

Your criticism is good, and your suggestion that there should be a church or hall secured in every town, and that all the branches of New Thought should affiliate and sink their petty differences is decidedly to the point. This is just what should be done everywhere. And it is already done in many places. In Boston they have a Metaphysical Club, where there are a score or so of teachers affiliated, each one with his own special private work, but all pulling together for the good of the club, and for the spreading of New Thought ideas through public meetings and other work.

This club carries on a missionary work just as churches do. Through its efforts many other New Thought societies have been started in New England. And now these societies have organized a federation, and everybody is pulling together to the best possible advantage. All this is coming naturally. All over the country people are recognizing the need of federation and affiliation. We are behind the women's clubs in this respect, but we are getting there just the same. And New England isn't the only place this movement is making itself felt.

Why can't Mr. Dihm start something in his own city? And why can't he move for a federation in his own state?

Why can't every reader of *The Nautilus* help in the same way?

As long as New Thought is made up of

numerous disconnected little coteries it will never be able to hold its own in the world. We needn't have a hard and fast theology, and we need not have a church. But we can have an organization wherein every coterie or society of New Thought people may be perfectly free to make its own constitution, or to work without any constitution at all; where each New Thought society may be perfectly free to lay the emphasis where it pleases, to hold its meetings when and where it pleases, to follow its own methods and ways. All these societies should be banded together into some sort of a federation, with meetings held once in so often in different places, where delegates could get together and talk things over for mutual inspiration and enlightenment.

There are many things that can be done by a federation that cannot be done by a small local society. Especially is this true when it comes to trying to influence the making of laws. *But above all things we need such a federation in which to cultivate the pure humanities—in which to learn the best that every society has been able to evolve, in which to learn toleration of the other society's point of view, in which to learn co-operation for the good of each and all.*

This is the age of co-operation. Let New Thought affiliate, federate and co-operate, for the good of itself and the world.—E. T.

#### *Our New Thought Neighbors:—*

My Dear Fraternal Friends: We do not know each other and each other's work as we *should*; there is so much of interest for those who did not enjoy our Federation in Worcester last March, that Mrs. Towne has given us a cosy corner in her magazine, where we can have a little chit-chat now and then and talk our mutual interests over. But first I must make an *open and willing confession*, viz: The members of the Metaphysical Club in Boston have often said with much pride and pleasure that our society, which was organized in 1894, was the *first* of its kind in this country, and had we not federated, and thus become more intimately acquainted with our neighbors in the New Thought, we would have continued to take the honor which is most justly due the "Life, Love and Truth Society," of Hartford, which was formed through the efforts of Miss Minnie Davis of that city in the year 1888. Its first president was Miss Esther Henry, who was present at our federation; and Charles Brodie Patterson was among its first members. This circle has also radiated the missionary spirit through one of its members, who has carried the New Thought to China and developed it there. Miss Davis has suggested the "Daisy" as a most appropriate and beautiful "emblem" flower of the New Thought. Can you tell why?

Sometime I will ask Miss Davis to describe to you this dainty blossom as our floral symbol.

The Hartford branch of our fraternity have cordially extended their hospitality to the



Federation, inviting them to meet in that city in the Spring of 1912, and I hope everyone who reads this will plan to improve this delightful privilege. Hoping to meet you again when the roses bloom, I am yours in the bonds of fraternal love.—SARA G. M. LAVAKE, President New England Federation of New Thought Clubs, Brookline, Mass.

#### *Pioneering Wholesale:—*

The fact that the lady who asked for a companion in "Pioneer Farming" in March *Nautilus*, received so many replies from women who were desirous of joining in such a venture, has set me to thinking. It has occurred to me that if the one hundred and more women could be banded together to start a Woman's Colony somewhere in California, a delightful life might be enjoyed. I do not know much about homestead land in that state, but Mr. Henry Fox, of the Russian River Realty Company, located in Healdsburg, Sonoma County, California, is a personal friend, and I am sure that information could be obtained through him. Mr. Fox is an acquaintance of Jack London, who also resides in Sonoma County. Mr. London, by the way, is now writing a story entitled "The Call of Northern California." He says: "It seems to me that in Northern California Mother Nature has lavished her best efforts." All kinds of fruit are there in abundance; nuts are plentiful and a most nutritious kind of food; small fruits can be planted, and vegetables raised at almost any time of the year; several crops of alfalfa can be cut in a season; wood is always at hand. Poultry-raising is a most profitable and pleasant industry for women. I am No. 114 on the list of women who wrote to "Miss S. C. A.," and No. 114 is making preparations to go to the "land of promise." Who will go with me to help start a New Thought Colony, which might be named NAUTILUS?

Those who would not wish to take up land could buy small tracts. It would be so healthful a location that I suppose we would not need many lady physicians, but they might come to hold down homesteads. Lady lawyers would be welcome, but I trust that it would be so harmonious a neighborhood that there would be little litigation. Teachers we would want—oh, well, why, of course we would have to have children among us or it would not be an ideal community; so we would have to let some papas and mammas come to bring them.

I should like to start a New Thought kindergarten, and an orphan asylum, if some philanthropist would aid us! Perhaps Mr. Carnegie would be so interested in our colony that he might assist us in starting a library. There now! if all this could be brought about we would have a thriving community at once.

Who will join us and go where wild flowers bloom from Spring to Spring and fresh berries are winter relishes? Hands up! All speak at once.

While on my ear it rings,  
Through the deep caves of thought I hear a  
voice that sings;  
Leave now the last year's dwelling for the  
new,  
Steal with quick step the giant forest through,  
Build up a cottage door,  
Stretch in thy new-found home and know the  
old no more.  
Build thee some simple bungalow, my friend,  
'Ere the swift seasons end.  
Leave thy low-vaulted past,  
Let each new venture, nobler than the last,  
Find a new haven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell for grand  
Pacific's sea.—(Adapted.)

—MRS. M. WING, Linton, North Dakota.

#### *New Thought Convention in Omaha:—*

The National New Thought Alliance will hold its fifth annual meeting the third week in June from the 18th to the 25th inclusive in the City of Omaha, Neb. It is held there on the invitation and under the especial hostesship of the Omaha New Thought Fellowship, enforced by the invitations of Mayor James C. Dalhman; the Omaha Commercial Club, the National Association of the Suggestive Therapeutics, Dr. J. Z. Magarell, president; The Omaha Philosophical Society, Lauria J. Quinsby, editor of *The Chancellor*; The Psychological Section of the Omaha Women's Clubs, Alberta Newton, chairman; The Omaha Theosophical Society, Burd F. Miller, president, an outpouring of cordial invitations which promises to make this one of the most successful meetings in the history of the Alliance. A record-breaking program is in progress of preparation. Locally the arrangements are in charge of Alfred Tomson of the Omaha Fellowship, lessee and manager of the Lyric Theatre, where the meetings will be held.—R. C. DOUGLASS, 687 Boylston St., Boston.

#### *Re Our Big Fire:—*

Dear Elizabeth:—If you are swamped by letters, what else could you expect, when you have called yourself fearful, violent, self-righteous and a scapegoat?

No doubt, we all can say with Job that the things we feared have come upon us. But heaters or wires are subject to disintegration, even when faultlessly constructed, and so are not perfect guardians of fire.

Vive the violent temperament of Elizabeth! The fruits thereof: *Nautilus*. Not the fire.

And self-righteous ones? We are many. Just aren't there times when one has to look at himself as the other one, so as to be able to grin when the fall has been taken out of him? Still, I refuse to connect self-righteousness with fires.

As to your being selected as a scapegoat for your readers and lovers, I still hold to the mutability of matter.

So you can see, Elizabeth, it wasn't being too polite that kept me from finding fault. Noth-

(Continued on Page 64.)



## Feed You Money.

**Feed Your Brain, and It Will Feed You Money and Fame.**

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach, and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heartburn and indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased.

"My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had, not in a moment, but gradually, and none the less surely been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I began to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in pkgs.

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**

(Continued from Page 63.)

ing so negative was strong enough to overcome my pet inertia, taking my pen in hand. It takes a positive emotion like this that is moving me now to do that.

No, all waves that move from me to youward are positive. *Nautilus* always delights and braces. Elizabeth, you're a dear and honest, and I AM,—DRUSILLA GREEN, Braidwood, Ill.

*The Navy and World Peace:—*

Out of the bottom of my clothes bag I have just fished an old number of *Nautilus* and once more I read over the words on World

Peace. Here we are, the medical department of the navy with the marine detachment waiting to be called to Mexico at any hour, and yet even at this moment I feel the truth ringing in your statement that we do not need a navy. No nation needs a navy, nor an army either for that matter. Is this a civilized age or not, that so much time and money are spent devising ways and means by which the wholesale murder of human beings can be accomplished? Is it a credit to modern civilization that disputes can be settled in no other way than by the sacrifice of human lives?

I have been in the hospital corps of the navy for a year, and enlisted before I had any idea that war meant the same to a nation as a disgusting fist fight to an individual, and is ever so much more unnecessary.

Before I enlisted I imagined it was the fashion in the navy for every man to be the soul of honor. Imagine my dismay when at the Training Station I saw half-drunken instructors hit and bang around seventeen-year old boys. It brought to my mind a school described in one of Dickens' books. And the sanitary conditions were such that it would be almost impossible to make people who were not part of the service believe it.

And so it has been all down the line. To go into convincing details would be disgusting. Believe me, those who speak so highly of the nation's strength are only those whose salary is dependent on it, and they are, of course, those actually part of the service or those dependent on them.

Kindly pardon writing material. It is a rare article here. If you publish this letter I would rather not have my name signed. While I am in the service it might prove embarrassing!

But the absolute uselessness and nonsense connected with the whole affair so forced itself upon me that I could not help writing you some appreciation of your work. *Nautilus* is sent to me from time to time by a lady in Providence and while I can hardly say that I accept it all, I think it contains more—what shall I call it?—level-headedness than any magazine I have ever got hold of.—S. D., of the U. S. S.

*Gifford Pinchot and the Boy Scouts:—*

Mr. Gifford Pinchot, former Forester of the United States, who is making a fight for the conservation of the natural resources of the country, has come forward in support of the Boy Scouts of America. He looks upon the organization as tending to train the boys of the country not only to enjoy the woods, but also to support the principles for which he is fighting. He has laid before the Executive Board the suggestion that there be incorporated in the scout law another phrase as follows:

"A Boy Scout wastes nothing, he makes the best use of his opportunities."

This suggestion is being considered by the Executive Committee.

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Speaking of the Boy Scout Movement, Mr. Pinchot said: "There are very many reasons why I believe in the Boy Scouts; one of the first of them is that I do not see how it is possible for any good scout to grow up without becoming a good forester. I predict that not long from now we shall find the largest increase in the profession of forestry, from the men who have been trained as Boy Scouts."

"One of the things that has impressed me most in the last twenty years in my observation of men in civil camps and military camps all over the country is the pitiful incapacity of the average man to handle himself under unfamiliar conditions, the way a little strangeness throws him off his center, and the feeling in his mind that he is not entirely capable of handling the situation in front of him, and that situation gets hold of his power and paralyzes him."

"It seems to me what this Boy Scout Movement does for the boy, first of all, should be from the great fundamental fact that it gives him a brand new field in which to grow ideas, but the second fact is that it puts him in such a frame of mind that he requires himself to be ready to meet any emergency that may come up, and when it comes to a boy that has that frame of mind or to a man with that frame of mind, ten chances to one he is going to meet it, for, after all, "as a man thinketh, so is he." If you have been getting ready for all your boyhood to meet a strange and hard circumstance that is coming upon you unforeseen, when it does come, you have made the preparation that is going to help you meet it. Courage, under so many circumstances, is familiarity with the situation in which you have to act. I cannot think of any better training that takes hold by the roots in a boy's life than the way this training does. Apart, of course, from that great field that I speak of about the implanting of ideals in his life under new circumstances, when you have given a boy a new hold on the ideals and a strong, fine body with which to do the work, those ideals require of him, you have certainly gone a long way to equip him for life—you put the stuff in him, and you taught him the thing he can do for his country is to love it better because he has lived in it."

"I rejoice to understand that this is primarily a movement of peace, yet it has an enormous value which I do not think we can afford to overlook in the event of war. Although I was fortunate not to be present in the Spanish War, I did see something of what life under canvas meant to the enlisted man. One of the most pitiful things I have ever seen was the incapacity of the average recruit to look after himself, and hundreds and hundreds of men dying for no other reason than that they did not have the ability to look after themselves under strange circumstances that this training would have given them easily and completely."

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## Feed Young Girls.

Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain that which is upbuilding and nothing harmful.

At that age the structure is being formed and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic condition and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago that I finally quit using it. It brought on headaches, pains in my muscles, and nervousness."

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk at my meals, but at last it palled on me. A friend came to the rescue with the suggestion that I try Postum."

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it made right—according to directions on the package—I found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum!"

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than for a long while before, and I am sure I owe it to the use of your Postum." Name given by Postum Company, Battle Creek, Mich.

"There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

*Patience is the chiefest fruit of study. Talent sees opportunity, genius creates it, but only patience and labour reap its most perfect reward.*—ZOLA.



## For World Peace.

We, the Rising Generation, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this End.

—Elizabeth Towne.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—Dr. A. A. Lindsay is lecturing on the Pacific Coast, from his home in Seattle all the way down to Los Angeles. He has been lecturing in San Francisco, and he will be in Los Angeles June 1st, with headquarters at Blanchard Hall. Dr. Lindsay makes use of the stereopticon in some of his lecture work, which adds to the public interest.—E. T.

—The Annual Convention of the Mental Science College Educational Society opens June 28, 1911, at 10 a. m., at the college auditorium, Bryn Mawr, Seattle, Wash. There will be three sessions of this convention daily, for three days, and Prof. Knox and his workers welcome all visitors. An electric street car passes the door every hour from Seattle.—E. T.

—“Heads, Faces, Types, Races,” by V. G. Rocine. An illustrated, practicable book on Phrenology. As a guide to successful character reading from head and features it is very comprehensive and easily understood. The many illustrations tell their own stories, almost without the use of the text. We commend this book to those who want to get phrenology in a nutshell. Not that the book is small (it contains 327 pages) but because it is so much to the point in every page. Published by Human Science School, 26 East Van Buren street, Chicago, Ill.—W. E. T.

—Fire did not keep The Progress Company from bringing out a pretty little book by their Mr. C. D. Larson, “Thinking For Results.” The book is practical and scientific in directions for the use of thought force. It teaches how to conserve energy, attain poise and harmonize one's mind with his environment. 132 pages, printed on beautiful antique paper in two colors, gilt top, bound in silk cloth and mottled boards. Price, 50c. Published by The Progress Co., Progress Building, Chicago.—W. E. T.

—“October Vagabonds,” by Richard Le Gallienne. If you love the green woods, waving flowers and weeds, the sound of trickling water, the song of birds and out-of-doors in general, you will surely revel in this book. The author and his friend, Alexis Fournier, the well known artist, erstwhile of East Aurora, N. Y., start to tramp from that town to New York city. What they saw on the journey, the quaint country characters whom they met, their musings, their reading *en route*, is all described in the faultless English and beautiful poetic style of Mr. Le Gallienne. 201 pages, illustrated with many drawings, colored frontispiece, gilt top, clear, large type. Price \$1.50. Published by Mitchell Kennerley, 2 East 29th street, New York city.—W. E. T.

—“How to Develop Self Confidence in Speech and Manner,” by Grenville Kleiser, is a book of helpful suggestions for those who are backward and diffident. Anyone who will systematically follow the directions laid down will in a short time be able to speak with confidence before any audience no matter how large; 288 pages, cloth binding. Price, \$1.40, postpaid. Funk & Wagnalls Co., publishers, 44-60 East 23d street, New York, N. Y.—D. N.

—To those who are taking up the study of vocal music, “My Voice and I,” by Clara Kathleen Rogers, will come as an inspiration. The musician, perhaps, more than any other, needs to learn the art of self control, and to educate and develop the artist means also to educate and develop the man or woman. Mrs. Rogers speaks authoritatively. She was for several years a successful opera singer abroad, and later came to this country, making her debut in “The Bohemian Girl.” She married a Boston lawyer, and has devoted her time to composing and teaching. Cloth, 265 pages. A. C. McClurg & Co., New York City. Price, \$1.58, postpaid.—D. E. N.

—Here is Volume 1, No. 2 of *The Radiant Life*, a very pretty new journal by Will J. Erwood, 717 E. 22nd street, Baltimore, Md. The price is \$1.00 a year, 10c a copy. Here's success to the new magazine!—E. T.

—A new book by Uriel Buchanan entitled “Ideals and Conduct” contains some well-written essays that point the way to a higher life. 47 pages, silk cloth. No price mentioned. Cochrane Publishing Company, New York.—D. E. N.





## "Something that has given me a new lease of health"

"George, I've seen you use that little box of white powder every day here at the club for some time, and now my curiosity has got the better of me. Just what is it?"

"Why that is something that in six weeks has given me a new lease of health, has wonderfully improved my digestion, has given me strength and buoyancy and, I am firmly convinced, has saved me from a serious breakdown. It's the food-tonic called Sanatogen."

**A** NEW lease of health! The eager desire of countless sufferers from nervous exhaustion! Can Sanatogen really bring relief? Can it really convey to the system that which the starved nerves crave? Can it really so revitalize the body that digestion and assimilation become normal once more? Has it really the power to reconstruct cell and tissue?

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We ask you earnestly to get acquainted with Sanatogen. Investigate our claims first, if you like, and we are only too glad to have you do so. Ask your doctor about it, and in any case write at once for our book "Our Nerves of Tomorrow," the work of a physician-author, written in an absorbingly interesting style, beautifully illustrated and containing facts and information of vital interest to you. This book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

Sanatogen is sold in three sizes, \$1.00, \$1.90, \$3.60

Get it from your druggist—if not obtainable from him, sent upon receipt of price by

**THE BAUER CHEMICAL CO., 558 Everett Building, Union Square, New York**

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**Prof. Thos. B. Stillman,**

The well known research chemist of Stevens Institute, writes:

"The chemical union of the constituents of Sanatogen is a true one, representative of the highest skill in the formation of a product containing Phosphorus in the organic phosphate condition, and so combined that digestion and assimilation of Sanatogen is rendered complete with the greatest ease."

**David Balasco,**

The eminent dramatic author, writes:

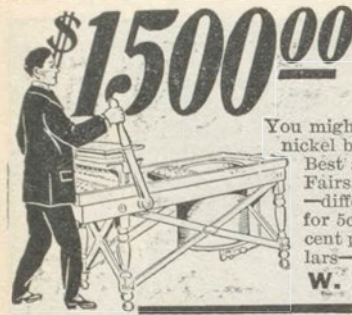
"It gives me pleasure to let you know the wonderfully beneficial results I have experienced from the use of your Sanatogen. It has a most invigorating effect upon the nerves and I heartily recommend it to all who, like myself, are obliged to overwork."

**Sir Gilbert Parker, M. P.**

The popular Canadian novelist, writes:

"I have used Sanatogen at intervals since last autumn with extraordinary benefit. It is to my mind a true food tonic, feeding the nerves, increasing the energy and giving fresh vigor to the overworked body and mind."





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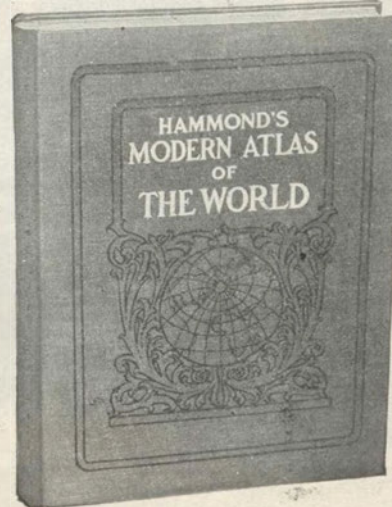
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WICK BLUE FLAME  
**Oil Cook-stove**

## For Every Kind of Cooking

The New Perfection Oil Cook-stove, with the New Perfection oven, is the best

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It is an all-round stove—one you can start up in a minute to make a plate of fudge, or trust to cook a full course dinner to a turn—just what the practised housewife needs.

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Dealers everywhere; or write for descriptive circular to the nearest agency of the

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"Started yesterday; sold 10, and today 12 more. It's a gold mine. Rush 50 more," writes J. H. Hodson, N. Y. Hundreds of men and women making

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Self-feeding, self emptying, self-auditing. Turns scrubbing and floor cleaning drudgery into neat, easy, quick, pleasant task. Child can do it the Home Comfort way. Weighs 7 pounds. Sells for \$3.50—

VIBRATION DOES THE WORK



**\$3.50**

has for years. Not sold in stores. Home Comfort is truly a never ending household boon. Please, astonishes all. Customers wonder how they ever got along without it. Mrs. Harris, Ill., writes: "Home Comfort has been a God send. It's so easy to scrub and clean. Really wonderful how quick it works." Mrs. H. Cole, N. Y., writes: "I am simply delighted. Robs scrubbing and floor cleaning of all its hard work and takes so little time. Can clean dirtiest floors with scarcely any effort." C. Barnes, S. C., writes: "No other invention means so much to the home. I am booking orders like lightning. It takes every woman by storm." What woman hasn't been eagerly waiting for the Scrubbing and Floor Cleaning Machine. It's here—perfected—selling like wildfire. Sells for \$3.50. Banishes forever woman's worst torture. Could anything be more appreciated, popular, irresistible? Don't delay—seize this live opportunity. Be first—get exclusive territory—make a fortune—Send today for agency, free sample and credit terms. Sanitary Supply Co., Box 309, Sta. F, Toledo, O.

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References: Hon. C. F. Thayer, Mayor, Norwich, Conn.; F. S. Jerome, Pres. First National Bank, Norwich, Conn.

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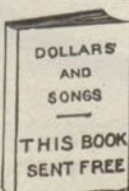
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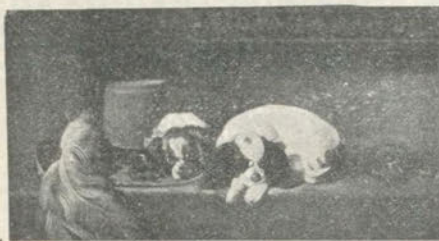
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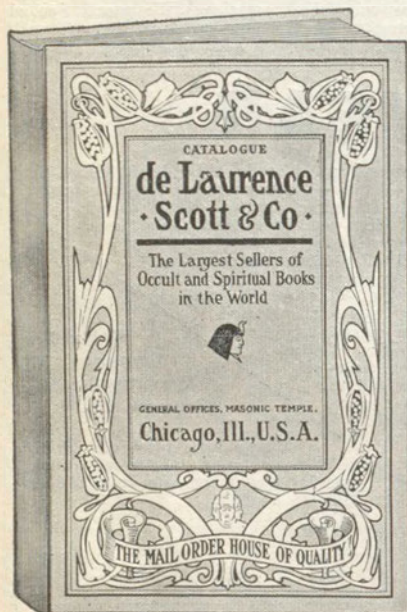




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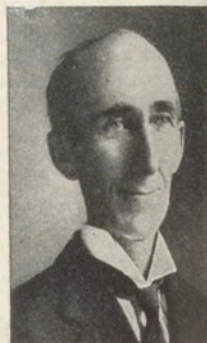
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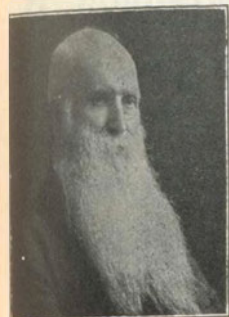
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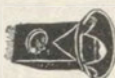
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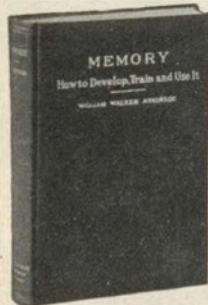
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Training the Ear.  
How to Remember Names.  
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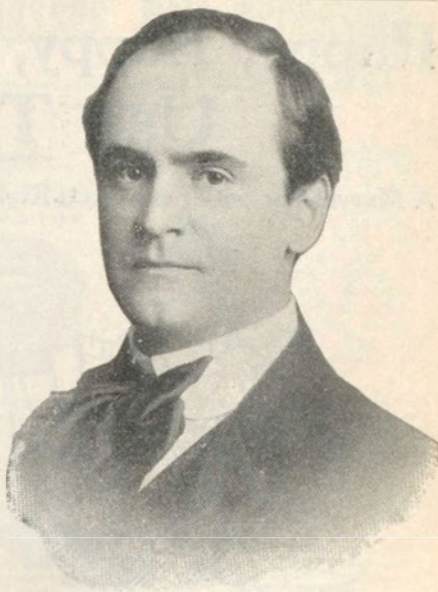
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# THE MESSAGE

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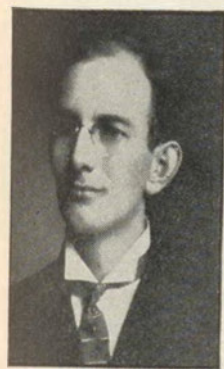
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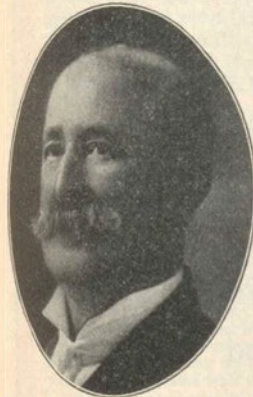
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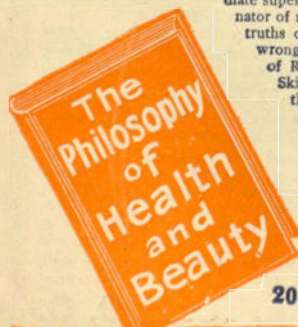
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**J**UST think what this means to the millions who can't afford or haven't time to take Turkish Baths in public places every few days at \$3 to \$5 per bath in order to get all the waste tissues out of their pores and feel like new people constantly. Prof. Charles M. Robinson has introduced into this country a simple, inexpensive but wonderful cabinet—so wonderful because it is so simple—which gives you just as great a Turkish Bath as any that can be obtained at the best places in Europe or great American cities. As potent in effect as the history-famous baths of the Old Romans, the sturdiest nation who ever lived on earth. You don't need to go to the high-toned millionaire's club or hotel to enjoy the benefits of the best system of bathing to keep the body in condition. The "Robinson" Thermal Bath Cabinet is as simple as the rule of three and is very inexpensive. A bath in it costs only 2 cents and takes only 15 minutes. It's a great "find" for the American people—one of the vitally helpful things accomplished for the American Home in the last century. Go straight to your dealer and tell him you want a good look at the "Robinson" Thermal Bath Cabinet and be sure it's a "Robinson."

**Like All Good Things The "Robinson" is Copied.  
Don't Stand For Impostors**

Keep your eye peeled for the counterfeit cabinet, the spurious one made to resemble ours. Look for the name "Robinson Thermal Bath Cabinet" on the cabinet. It is the only one having the four curtain top enabling you to heat up the cabinet before entering and to use the cabinet as a cooling room before leaving by dropping the curtains one at a time. Ours is the only company which gives a book of instructions, covering the features and uses of the cabinet. Our big \$2 book "The Philosophy of Health and Beauty," is a revelation—something everybody is going to send for right away. Read here how you can get a copy free.

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